



I-7



Digitized by the Internet Archive
in 2015

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVI. No. 11.—*Old Series.*—NOVEMBER.—VOL. VI. No. 11.—*New Series.*

THY KINGDOM COME.

BY THE EDITOR-IN-CHIEF.

[The substance of an address delivered at the World's Congress of Missions, Chicago, Ill., October 5th, 1893.]

What the outlines are to the artist's picture, definitions are to the author's essay—the limits within which he is to work. In discussing the kingdom of God, experience furnishes no sufficient data, and we must resort to the witness of His Word. To follow the deductive method might lead us to warp the Scripture to fit the crook of some preconceived theory or dogma; and the only safe way is the inductive, collating and comparing the various testimonies of the inspired Word concerning the kingdom, and patiently seeking that centre of convergence where apparent contradictions meet as Roman roads met at the Golden Milestone.

A kingdom, as the word implies, is the house or dominion of a king—the realm he rules. The kingdom of God is therefore to be found wherever a community or even an individual soul owns His sway.

Five factors in the New Testament stand closely linked with each other and with the kingdom: the "world," the "Church," "Israel," the "nations," and the "ages." The English words used in translation are not always the true equivalents of the originals. For example, the word, "world," stands for three Greek words (*γη, κοσμος, οικουμενη*), one meaning the earth, another the cosmos, and a third the home of man; and, to increase our perplexity, the English word, "world," is used by us in three senses: a material sense, the globe; a social sense, the family of man; and a chronological sense, an indefinite period of time. The word "church" (*εκκλησια*) means an elect or outcalled body of believers; "Israel" is always distinct, alike in history and prophecy, from both "church" and "kingdom," and all these are to be distinguished from the "Gentiles" or "nations."

The other word which has a vital relation to the study of the kingdom is the word "age" or "æon" (*αιων*), which has in the Greek a specific

usage : it means an indefinite period of time marked off by some peculiar dealing of God—a dispensation. The ages may vary in length, but they have each definite bounds. It is an infelicity, if not an inaccuracy, in our English version, that the Greek word is so seldom rendered “age” and so often “world.” Dr. Upham suggests that the term, *αιων*, should be uniformly translated “time-world.” Certainly the word should be represented by some English equivalent which expresses *time*, for these ages, or *æons*, are to the kingdom its successive periods of preparation and development, and both must be studied together to be studied successfully.

According to the testimony of the Word of God, the ages form a part of the *created order*. In the Epistle to the Hebrews we read that God “made the ages,” *ἐποίησεν τους αἰῶνας* (Heb 1 : 2) ; and more emphatically, that “the ages were framed together by the Word of God,” *κατηρτίσθαι τους αἰῶνας ῥήματι Θεοῦ* (Heb. 11 : 3). About three structures of God kindred terms are used—the world, the church, and the ages—all of which are said to be built, framed, fitted together according to His almighty fiat. All are His creative products ; the physical world, because matter is foreign to spirit ; the Church, because a spiritual temple is foreign to sinful man and a carnal nature ; the ages, because time is foreign to eternity.

The ages, then, are, as much as the universe, both a creation and manifestation of God. History is His *STORY*. As creation came forth at His word, cosmically framed, in architectural symmetry and æsthetic proportion, so the *æons* have been built up upon a divine plan, in numerical symmetry and geometrical proportion ; in other words, there is, in the construction of these time-worlds, something which corresponds to architectural design and artistic structure. In all true architecture there is a fixed relation between the parts of a building, as in all normal Doric, Ionic, or Corinthian columns there is a certain proportion of length to breadth. So God built up the time-worlds, first laying the foundation ages ; then story upon story, columns upon their bases, and capitals upon their columns ; and finally there is to be a heading up of all in Christ, — *ανακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ* (Eph. 1 : 10) ; as all the lines of the pyramid head up in the apex, as all the subordinate parts and proportions of a symmetrical building reach completion in spires or pinnacles, capstone or dome, so the ages are to find termination and consummation in Him.

Five ages are distinguished in the Epistle to the Ephesians : “Before the foundation of the world ;” “from the beginning of the world ;” “this age ;” “that which is to come.” (Cf. Ephes. 1 : 4, 21 ; 2 : 2 ; 3 : 5, 21 ; Heb. 9 : 26). These expressions distinctly outline *four* periods of duration : one terminating, having its end (*τελος*) at creation ; a second, reaching from creation to Christ’s ascension, and, therefore, “past” when Paul wrote ; a third, called the “present age,” and reaching to Christ’s second advent ; and a fourth, known as the “coming age.” Beyond all these lies yet a *fifth*, concerning which we find that most remarkable expression, “unto all the generations of the age of the ages”, *εἰς πάσας*

τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων (Eph. 3 : 21). Here word is piled on word, each of huge meaning, as the Titans heaped Ossa upon Pelion and Olympus upon Ossa.

Augustine said : “ Distinguish the ages, and the Scriptures will harmonize.” To discriminate between these five “ ages ” is essential if we would remove or relieve the difficulties and perplexities in our study of the kingdom. There was a past eternity before time began ; there was an age at the end of which Christ appeared (IIeb. 9 : 26)—itself including subordinate ages ; then began the “ present evil age,” which extends to His advent in glory ; beyond is the coming age, which reaches to the close of the millennium ; and beyond all these lies another and future eternity.

These five ages have a distinct relation to the kingdom of God. In the age before time, that kingdom was undivided, undisputed, universal. The past age, between creation and Christ’s ascension, was experimental ; the kingdom was in revolt, and preparation was making for its re-establishment. During the present evil age, the kingdom is invisible, and individual, and elective. In the coming age it is to be visible, general, collective, extensive. And in the age beyond, it will be once more undivided, undisputed, universal, as in the eternity past.

Our present purpose limits our study mainly to the present and coming ages. But it may be well to mark that, in the past age, dominion was given to Adam at his creation and lost by his fall. Satan wrested the sceptre from his hand and became the god of this world. Afterward God called out an elect family and nation to represent His kingdom, and became Himself the Head of a theocracy. His people disowned Him and chose an earthly king, and so came apostasy, captivity, dispersion. When Christ came, He offered the kingdom to the Jews, but they both rejected the offer and crucified the King Himself. This apostasy brought another captivity and dispersion, already lasting for almost two thousand years.

The present age is known in Scripture as an *evil* age, during which evil is dominant, because Satan has usurped control of this world. This is the age of the Church, the *ἐκκλησία*, the outgathering of the Body or Bride of Christ from all nations ; and this age belongs to the times of the Gentiles, because it is by the preaching of the Gospel as a witness to all nations that the elect are to be thus outgathered.

The Church, however, is not the kingdom, nor is the kingdom the Church. The kingdom is constantly referred to, as having an existence in the past age and in the coming age ; but in neither age is the Church found ; that seems to fill the interval between the sufferings of Christ and the glory that shall follow. To confound a mere visible, external organization of believers with the kingdom, or the church of men with the Church of God, is a disastrous blunder ; and still worse is it to confuse the kingdoms of this world with the kingdom of Christ, or trust to that most dangerous and deceitful device of the devil, a superficial union of Church and State. We carelessly talk of “ Christian nations,” forgetting the fatal fallacy that

lurks in that term. A nation is a political organization, having no personality or individuality apart from the individuals which compose it, and can exercise no faith, and has no proper conscience or will. In the common phrase, "the Christian world," we combine two things as mutually hostile as light and darkness.

How, then, are we to conceive of the kingdom, during this present evil age? To answer this question we must first remember that this is pre-eminently the age of the Spirit—the dispensation of the Holy Ghost. It opened with His advent, and is especially the period of His personal administration. His peculiarity is *invisibility*. He is never represented as incarnate. He took, for special and temporary reasons, the form of a dove and of tongues of fire; but He has no proper form or body. During this age He is administering the kingdom instead of the King, and hence during this period the kingdom also is marked by *invisibility*. No emphasis is ever laid upon externals, but upon internals. Unseen by men, "the kingdom of God is within you" or "among you," invisibly present in individual souls, clective rather than collective, marked by intensity rather than extensity. Obviously the visible Church is not the kingdom; for while the Church embraces a militant body of true disciples contending for the faith once delivered to the saints, there is also within it a termagant body warring against its peace, and even an apostate body fighting against the truth and the faith. Within the same outward human organization God sees at once the true "circumcision," the "concision," and the "excision."

During this present evil age the kingdom undoubtedly exists, but it is in human hearts, and its conquests are one by one—its extension, like its exhibition, is individual. As every vessel that floats a flag on the sea, or every soldier that wears a uniform on the land, represents the kingdom of man, so every loyal disciple is a little empire ruled by the King. Hence the vice and risk of *statistics*. At our peril do we lay stress upon counting up converts or parading numbers. "Numbering the people" brought David only the choice between plague, famine, and war; in the spiritual sphere it brings to the Church the peril of all three at once.

We are not justified by Scripture in expecting during this age the real triumphs of Christ's kingdom. This being an evil age, evil will permeate and dominate it to the end. Christ, as the second Adam, recovered, in His temptation, the sceptre which Satan had wrested from the first Adam four thousand years before; but Christ does not actually mount His throne of this world until His "return." Meanwhile, Satan usurps that throne as prince of this world and god of this age, and claims the riches, wisdom, and power of this age to bestow them upon whomsoever he will (Luke 4:6), and many facts seem to support his claim. If Satan is now unbound and evil is triumphant, of course the saints are for the time correspondingly in humiliation, bound by fetters of restraint and restriction, and the Church is in the wilderness.

The phrase "kingdom of the heavens," which is peculiar to Matthew,

seems applicable to this present evil age while the King is in the heavens,* and from thence in the person of the Spirit, as His substitute, administers the kingdom. During this age the sheet is let down from heaven and gathers of every kind, to be drawn up again at our Lord's second advent.

As to the *coming* age, it seems to be peculiarly the age of the *Son of Man*, as the present age is pre-eminently the age of the *Spirit*. Christ Himself spoke of the "Son of man" and "*His* kingdom" (Matt. 13 : 41, 16 : 28), a marked change of phraseology which cannot be without meaning. He will come to resume and complete His own personal dispensation, which was interrupted by His ascension, when He gave place to the Spirit of God as His substitute.

The peculiarities of this *coming* age are these : First of all, Christ's personal reign, which is so frequently and plainly set forth in Scripture that even the most tortuous exegesis cannot evade it. The kingdom will then be marked by *visibility* ; it will be not elective, but collective, comprehensive, extensive, and advance toward universal dominion. Then all the sheep shall be gathered into one flock under the one shepherd. Then "all Israel shall be saved : " one "nation" at least is to be "born at once" (*paam*, at a beat, or step), the only nation of whose conversion the Bible speaks as of a totality. The collective and universal feature will doubtless then be as prominent as the elective and individual is now ; organization will doubtless be conspicuous and world-wide, a compact government of which Jerusalem was in its best estate but a type (Ps. 122 : 3).

This coming age is to be the age of *conquest*. In the present age the policy is persuasive, not coercive ; it is the period of witness, not war ; of the Word, not the sword. The sword belongs not to the Church but to the kingdom. But then there are to be, both at the beginning and end, wars of conquest, and judgments more or less destructive. Satan's dominion is to be destroyed, and he himself, bound at first, is to be burned at last. And the saints, bound now, are to be *unbound* then ; the first resurrection from among the dead will let loose the bodies of "them that sleep" from the bonds of death and the bars of the grave, and they, with the living saints, caught up to meet the coming King, will be associated with Him in power and glory. Then shall we understand the full significance of those ten mysterious words which mark the sweep of that grand circle of the coming age—return, revelation, refreshing, restitution, restoration, regeneration, resurrection, reception, recompense, redemption.† This coming age is also the age of *completion*, when all things are to "head up" into Christ, who is cap-stone, as well as corner-stone, to the time-worlds.

There is an age yet *beyond* even this coming age, when time shall be no longer—an eternal age, better described by the word *αιδιος* than *αιωνιος*. This seems to be distinctively the period of the "*Father's* king-

* Dr. Bullinger, "The Church and the Kingdom."

† Luke 19 : 12 ; 1 Peter 1 : 13 ; Acts 3 : 19-21 ; 1 : 6 ; Matt. 19 : 28 ; Rev. 20 : 6 ; John 14 : 3 ; 2 Thes. 1 : 6 ; Rev. 22 : 12 ; Eph. 4 : 30, etc.

dom," as the present is that of the *Spirit*, and the coming age, that of the *Son*. The leading text is 1 Cor. 15 : 24-28, "Then cometh the END, when He delivers up (*παραδίδω*) the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. Death, the last enemy, shall be destroyed. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all."

If words can be plain, these words must indicate a still grander END (*τελος*)—a close to Christ's proper mediatorial reign, the object thereof being attained, and the consequent delivering of the Son's sceptre back into the Father's hands.

Toward this final consummation, as in one grand march, all the ages move. This is the final fulfilment of that prayer which we call "the Lord's Prayer." That prayer, dictated by the Son Himself, is specifically addressed to the "*Father*," and seems to have reference to an ultimate state of perfection, to be reached and realized only in the "Father's kingdom," and therefore in this the last and "eternal" age. It is customary to repeat this prayer without much thought upon its meaning. Its whole structure is unique. "Our Father, who art in heaven." Note the double designation: "Our Father," "in heaven." We carelessly connect the qualifying phrase, "On earth as it is in heaven," only with the last of three petitions, to all of which it undoubtedly refers. Construe this prayer by this law, and you have not only a new grammar but a new commentary. "Our Father," "Thou who art in heaven." "AS IN HEAVEN, SO IN EARTH, let Thy name be hallowed; Thy kingdom come; Thy will be done." That lights up the prayer as sunshine transfigures a cathedral window. We are taught to turn our eyes to heaven, toward Him whose Fatherhood has been disowned, whose benignant paternal rule has been dishonored, whose blessed will has been resisted, by His rebellious children. We are taught to pray that, once more, the conditions of a celestial state may be restored in the terrestrial sphere; that, on earth, as in heaven, that name of Father may be hallowed and worshipped; that here, as there, His kingdom may have universal, undisputed sway; that on earth, even as in heaven, His fatherly will may be done; obedience as immediate and implicit, self-surrender as complete and cheerful, here as there. This prayer so understood is a prophecy and forecast of an age, beyond this present evil age or even that coming millennial age; for, during neither, not even the millennial, is any triumph or transformation so complete anywhere predicted. This age is a militant age, and is marked to its close by earnest contending for the faith. Even the triumphant age—the millennium—is to close with a battle against foes yet found in the four quarters of the earth, "the number of whom is as the sand of the sea." A prayer that antici-

pates a triumph over all evil, so grandly complete that earth shall witness a worship as devout, a sway as absolute, and an obedience as complete, as heaven itself, must contemplate a period when the last enemy is destroyed, and all foes have been put beneath the feet of the enthroned Son of God.

There is, then, a final period of the kingdom when the work of the Spirit and of the Son shall be complete, when Satan shall have been bound and destroyed, and the kingdom, visible, universal, eternal, shall be re-established and God the Father shall be all in all. This appears to be also the full and final revelation of the ultimate glory of the saints, when the righteous are to "shine forth as the sun in the kingdom of *their Father*" (Matt. 13 : 43).

It is not easy to find an illustration sufficiently dignified for mysteries so stupendously celestial. I venture to use one, only premising that the illustration is not an analogy, though it may fit at the one point to be illustrated.

Imagine a world-wide empire of a father who associates with him, in equal honors and dignities, a prince and princess royal. The administration of a distant and revolted province is by this father committed to the son during the period of revolt. The son goes there in partial disguise on his mission of reconciliation, revealing himself to certain who repent of their rebellion, receive him, and gather around him as the nucleus of a restored State. Being rejected, insulted, and outraged by others, he withdraws, having used no coercive measures, and sends the princess royal to use her singular charms to win back other rebels to their allegiance. Hers is a strictly secret mission ; herself always unseen, she prompts messages of love and sends out far and wide her heralds with the good news of amnesty, until the whole province is pervaded by the tidings and a large body of loyal subjects has been organized. Then suddenly the prince royal, in all the glory of his father, and with a vast army, appears on the scene and leads on his elect host to a final contest and an overwhelming conquest. All enemies who do not voluntarily bow before his power are slain by his sword ; and, perfect peace being re-established, he surrenders back the reins of government into the father's hands.

This study of the ages and the kingdom is a reverent treading on holy ground. The ages are the courts, of which the kingdom is the tabernacle, and we have been advancing from outer court to inner shrine. The present age is the outer court, with its altar of burnt offering and laver, reminding us that during this age the two great truths to be emphasized and proclaimed are the "*terms of communion,*" nay, of communication with God—a new relation by the blood of atonement and a new nature by the Spirit and the Word. Behind the first veil lies the coming age, with its ideal "*forms of communion,*" the sevenfold lamp of an ever-shining witness, the consecrated offering of self and service, and the ever-burning incense of heart worship. But, beyond even the second veil, through whose rent we catch a glimpse of glory yet beyond, there is to be realized a perfected ideal—God Himself dwelling in the midst of a redeemed and glorified humanity as the Shekinah blazed and shone between the wings of the cherubim.

The bearing of this study of the kingdom and the ages upon missions is not only important, it is fundamental, vital. To a true disciple duty is delight, and the one grand question is, "*What is my Master's will?*" Our great commission is a world's evangelization, and its sphere is this present evil age. Now, our crucifixion with Christ, our fellowship with Him in travail; the coming age is to bring our coronation with Christ, our fellowship with Him in triumph. To the end of this age we are to be content at His command to "go into all the world and preach the Gospel to every creature," leaving all results with Him, and not caring to measure success by superficial signs.

Now, the kingdom is invisible, and extends its sway in the hearts of disciples one by one. Its conquests are in silence and secrecy, and come not "with observation," sounding no loud trumpet as a signal for advance, sending no imperial herald to cry, "Lo, here!" "Lo, there!" Sometimes its progress is like that of ocean tides, which rise toward a higher flood mark even while the waves seem to recede toward a lower level. An invisible Spirit leads on, leaving behind no track traceable by the carnal eye. An unseen Christ assures, "Lo, I am with you always, even unto the end of the age." Why cannot we be satisfied to do our duty, and give up vain attempts to gauge the kingdom by man's measuring rod? Though unseen, the kingdom is as divinely real, the Spirit as divinely mighty, the Master as divinely present, as though supernal splendors smote our eyes. To look for a world's complete conquest during this present evil age is to delude ourselves with a false hope, unaffirmed in prophetic promise, unconfirmed by historic facts. After nearly twenty centuries "the offence of the cross" has not ceased. Evil still rules this world, and Satan is still its god. Yet from all nations the Bride of Christ is surely being outgathered, though the race of man is still in rebellion; and into one temple of God the "living stones" are being built, though vast masses of bed-rock lie dead in the quarries.

The Church waits for her full salvation, the world for its true transformation, the whole creation for its final redemption, until He comes who maketh "all things new." LET US DO OUR DUTY IN THIS PRESENT EVIL AGE, and the kingdom will come now, so far and so fast as God means it shall come, in hearts subdued and renewed by the Spirit. Then the King will return, and the kingdom will come in that grander sense and on that grander scale that befit the glory of His new advent and formal assumption of regal dignities. And when that final age shall open, which is the apex of the time-worlds, whose eternal noon knows no shadow of sin or death, then *the kingdom will have come* in splendor, consummate, infinite, eternal. On a new earth, arched by a new heaven, God's name shall be hallowed and God's will shall be done by a redeemed race of humanity, as now before His throne the intelligence of cherubs and the affection of seraphs blend in ceaseless adoration and ecstatic obedience.

THE STUDENTS' YOUNG MEN'S CHRISTIAN ASSOCIATION IN JAPAN.

BY LUTHER D. WISHARD, NEW YORK.

Less than seventeen years have elapsed since the Intercollegiate Young Men's Christian Association was organized. During this time nearly one hundred thousand students have been enrolled in its membership. The lives of multitudes of these men have been powerfully affected by this Christian fellowship. The commanding influence which this movement is already exerting in the Church's work at home and abroad has been commented upon by not a few of the Church's leaders; nor has its destined influence upon the national life escaped the notice of eminent men. Its present standing and prospective influence cannot but suggest the inquiries: How much greater would be the strength of the Church in America and foreign lands, and how much stronger and purer would be our life as a people if such a movement had been inaugurated at the very fountain-heads of influence in our colleges and universities at the close of last century? These reflections emphasize the significance of the fact that the birth year of constitutional government in Japan was signalized by the inauguration in that country of the Intercollegiate Young Men's Christian Association. What this movement might have been to the civil institutions and Church of our country it may be to the people and Church of Japan and all Asia.

Nine months of almost daily contact with the students and educated young men of Japan revealed the following facts, which inspire a confidence that what this movement may be to that country it will be:

I. *The student life presents a wide field.* A well-organized educational system has been built up. There are over two million male students in schools of all grades. There are at least two hundred government schools of high grade containing not less than fifty thousand young men. Tokyo alone is said to contain upwards of fifty thousand students in Christian, private, and government schools above the primary grade.

II. *It is an accessible field.* The students are thinking about the questions of the divine origin of Christianity, the deity of its Founder, the relation of Christianity to moral character, its numerical strength among the educated classes in the West, the part which Christianity is performing in the self-governing nations of the West, etc. I found the largest halls and theatres in the educational city centres none too large for the audiences of students who gathered to hear these subjects discussed. During my residence in Tokyo I secured the translation and publication of "The Christ of History," by Young, containing an inimitable inductive argument for the deity of Jesus. I learned a year later that the book had had a larger sale during the year than any other book except the Bible. The students

of Japan are disposed to hear what the followers of Christ have to say in defence of their religion.

III. *Christianity is firmly intrenched in the Christian colleges.* In reply to the remark "this is to be expected," it may be said that this is a fact which could not have been affirmed of the Christian colleges of America at the close of last century, when Yale had but three Christian communicants at the time Timothy Dwight entered the presidency, and class after class was graduated in other colleges with scarcely a Christian. As a rule the majority, or at least a strong minority, of the students in Japanese Christian colleges are professing Christians.

IV. *Christianity has many adherents in the government colleges.* Careful inquiry revealed the fact that one fourteenth of the three thousand students connected with the first seven government colleges of the empire were Christian men. The students often asked, "What, in your opinion, are the prospects for the spread of Christianity among students?" Great was their surprise at the reply: "Christianity already has more adherents in your leading government colleges, where its teaching is forbidden, than it had a century ago in our leading Christian colleges in America, which were expressly founded for its promotion."

V. *Ripeness for evangelization.* I found a degree of readiness on the part of Japanese students to accept Jesus as Lord and Saviour which I have rarely seen equalled in America. At the request of the professors, Mr. J. T. Swift, the representative in Japan of the American Associations, and I delivered a series of addresses in the Doshisha University, the institution founded by the sainted Neesima. When we arrived we found the atmosphere pervaded with a spirit of prayer, which was an earnest of the wonderful blessing which followed. A system of personal work was organized, which was carried out with a faithfulness and enthusiasm which I have never seen excelled. Inquirers multiplied by the score, and on the first communion Sabbath following the meetings, one hundred and three students publicly professed their faith in Christ, and were received by baptism into the college church. Forty additional students were received at the next communion. In the college of Meiji, the Union Christian college in Tokyo, a scarcely less interesting series of meetings was held, resulting in thirty accessions to the Church. A memorable meeting of confession, at which I was not present, was held one morning, lasting four hours, which some of the older missionaries declared was the most remarkable scene they had ever witnessed in Japan. In the preparatory school in Kumamoto, where a week was spent, there were twenty-five accessions to the communion. I have never known of an all-night students' prayer-meeting being held in America; but such a meeting was held by the Kumamoto students unknown to me until the following morning; and the mighty display of spiritual power in the evening meeting of the day following was an evident answer to that night of prayer. Such incidents as these are an assurance that a well-organized evangelistic movement conducted by the students themselves will yield rich results.

VI. *Readiness for organization.* In the aptitude for organization the Japanese is not far behind his fellow-student in America. Administrative ability both in the conception and execution of plans is a marked national trait, and accounts in large degree for the marvellous political, commercial, and educational development which has brought Japan to the front of all Oriental nations. In no other Asiatic country has the Church displayed so commendable a spirit of independence and self-support. This spirit has manifested itself in a marked degree by the promptness and energy with which the students and other young men have taken hold of and pushed local and national association work.

Soon after Mr. Swift arrived in Tokyo in 1888 he formed Bible classes, composed of students of the three principal government colleges. His occasional references to the College Young Men's Christian Associations in America prompted the inquiry on the part of the students: Why cannot we have similar organizations in Tokyo? Encouraged by Mr. Swift, and with his assistance, three associations were formed, composed of the students of the three institutions. Three or four similar organizations had already been started in Christian schools. This movement has spread until there are now eleven government and four Christian college associations. While the work is not yet as comprehensive as in our colleges, it is maintained with a spirit of faithfulness which affords bright promise for the future. Associations of young business men have also been formed in thirteen cities.

The two strong guarantees of permanence which characterize American associations—viz., general secretaries and buildings—have also entered into the Japanese work. The first Japanese secretary, Mr. S. Niwa, a graduate of the Doshisha University, has already taken hold of the associations at the capital with a spirit of judgment and an energy and skill which insure success. The second Japanese general secretary, Mr. Ichikawa, who has been educated in America, will soon take charge of the association in Kobé. The association in Tokyo will serve as a training school for secretaries for other cities whose associations are in urgent need of well-qualified men.

The Osaka association was the first one in Japan to secure a building, the money for which was given by members and friends of the associations in America, England, and Australia. Four years ago Mr. Swift was instrumental in obtaining pledges of \$60,000 from America for the erection of two buildings in Tokyo—one for students, the other for business men. This liberal sum was headed by the splendid gift of \$25,000 by a business man in the South. An urgent call is before us now for \$1500 for the erection of a Christian boarding-house in Tokyo for students. The association has conducted such an enterprise for a couple of years in a rented building with such good results that it feels justified in asking for a permanent home for the guarding of young men from the country from the awful vices and temptations of the tea houses, the only places at present in the great city where students can secure food. This is a small

amount for some man to give, and it will be of great service to the Association in its work of rescuing and guarding young men.

The first steps preliminary to permanent national organization have been taken by the holding of a national conference or summer school for the study of the Bible and the discussion of methods of work. It was my privilege to assist in the conduct of the first gathering of this kind. The meeting was held in Kyoto, in the buildings of Doshisha University. Five hundred students and educated young men from ten government and twelve Christian colleges spent ten days together. The American Student Summer School was in session in Northfield during the same time. The Japanese students sent a cable greeting to Northfield in the words: "Make Jesus King," the idea being suggested by the rallying of the young men of Israel at Hebron to make David King over all Israel. That idea was the inspiring watchword of the great gathering, and the hearts of the young men were filled with holy enthusiasm at the thought that they live in the generation during which every creature in their nation may, and probably will, hear the Gospel.

The conference has been held annually, and for the convenience of students in the South a second meeting has been started in Kiushiu. During the past four years seven such conferences have been held, attended by fully fifteen hundred young men, representing at least thirty colleges. Who can overestimate the effect of such gatherings, whose influences shape and direct the lives of Japan's best young men?

Yale and Cornell universities are honored by having America's representatives for the promotion of this movement in Japan chosen from their alumni. Messrs. Swift and Miller reside in Tokyo for the purpose of representing to the Japanese students the Christian fellowship of American students. It is rarely, if ever, the privilege of two young men to see in so short a time such rapid and solid development of a movement fraught with such far-reaching helpfulness to the young men of a nation.

This article cannot be closed without mention of the valued services rendered this cause in Japan by the Hon. Taizo Miyoshi, Vice-Minister of Justice, the most distinguished member of the judiciary in Japan. As president of the Tokyo association, member of the World's Committee, and corresponding member of the International Committee of the American Associations, he has given to the work a breadth of judgment and faithful oversight which largely accounts for the prominent place which it already holds among the Christian enterprises of the empire. He is the most prominent member of the educated class which enters so largely into the membership of the new Church in Japan. The fact that Christianity has so early in its history in Japan won so large a part of its adherents from the educated class is in striking contrast to its ordinary experience in its conquest of nations. It is the royal privilege of the Young Men's Christian Association to press this advantage until the university life of the country shall be fully committed to the cause which has won some of its

greatest victories through the lives of university men, from Saul of Tarsus to John Wesley.

THE "TO-DAY" FROM KOREA.

BY HORACE G. UNDERWOOD, D.D., SEOUL, KOREA.

But little more than a decade ago Korea was still a hermit nation ; every avenue of approach, as far as Western nations were concerned, was sealed ; and the law of the land made it death, not simply to any foreigner found upon her shores, but even to any Korean who harbored a foreigner. Attempt after attempt had been made, year after year, by means of both diplomacy and force of arms, to entice or compel the old hermit to emerge from his seclusion and to accept the advantages of Western civilization and Christianity ; but all had been useless. The Church of Christ, realizing that God had commanded her to carry His Gospel to the ends of the world, bowed in prayer before her Father, asking that the seals might be broken and that the doors might be open to the Gospel, and in answer to her prayers God opened Korea by treaty in 1882. To-day, then, Korea stands wide open, and the Church has treaty right to send her sons to Korea ; they have treaty right to enter, carrying the Bible with them ; yea more, by the wording of that same treaty they have the right to distribute and sell copies of the Bible, Christian books and tracts, not only in each one of the four open ports, but throughout a section of the country, four hundred and fifty miles in extent, around those cities. Thus as early as 1882 did God say, ' Son, go work to-day in My vineyard,' but the Church went not. Again and again from this open door came the call from converted Koreans in Japan to the Church of Christ for the Gospel for their poor benighted brethren. All through 1882, 1883, and the spring of 1884 the Macedonian cry sounded loud and long from the Korean shores in these providential openings ; but it fell upon deafened ears and upon hearts that in the midst of the corruption and pleasures of the world had forgotten that He who had washed them in His own most precious blood had said, " Freely ye have received, freely give."

But at last, late in the fall of 1884, the first Protestant missionary to Korea—a physician, Dr. Allen—reached the capital, and was followed in the spring of 1885 by several others from the Presbyterian and Methodist churches of America. At the most, they were but a mere handful ; and as they looked around upon the millions who knew not the true God, and realized that every day in that one little land one thousand souls were passing into eternity with no knowledge of the way of salvation, their hearts sank, and they almost fainted under the burden laid upon them. The presence of Him who said, " Lo, I am with you alway, even unto the end," sustained and supported them. Aware of the long-continued opposition to the opening of her doors, that had existed throughout Korea,

fully convinced of the intense hatred toward foreigners and everything foreign that must of course be met on every hand, we naturally expected that the overcoming of this prejudice, the dispelling of their erroneous ideas concerning Christianity, would for many long years be the main work of the missionary. God had, however, gone before us; not only had He broken down the legal barriers that hitherto hindered us from entering the country, but by the workings of His Spirit He had prepared the hearts of the people to receive us and to listen to the message of His love. But now—to turn to the first-fruits that God gave us—naturally, on entering Korea, which was a new field, in our preparations we studied the history of missions in their incipency in other fields. We saw how Judson and others had worked year after year, and almost decade after decade, without a single convert. We saw how the missionaries to China had been called to plod tediously along many years without seeing any fruits. We saw how even in Japan they had to wait almost ten years before they baptized their first convert, twelve years before they had six members with which to organize their first church, and we naturally expected that we too would be called to spend long years in mining and sapping, in laying the foundations and preparing the ground. Conversions were not to be expected for at least a period of years.

In the winter of 1885 the Rev. H. G. Appenzeller, of the Methodist Mission, invited all the missionaries—less than a dozen, men and women—to meet in a watch-night service at his house; and as we gathered around our Father's footstool the burden of our prayer was that we might have souls as seals to our ministry. What! We had been in the land, most of us, not a year; what could we expect? for what were we asking? but our Father had told us to open our mouths wide, and He had promised to fill them. We must expect great things of God and undertake great things for God, and then we will be blessed. Our faith was indeed weak; but oh! how we did plead with God for souls, and on July 11th, 1886, we baptized our first convert. He was one of those led of God, who, from the reading of a heathen misrepresentation of Christianity, was induced to inquire into its doctrines and thus to know Christ and trust Him as his Saviour; and he remains with us to this day, a testimony to the saving power of the Gospel. Like most of the converts to Christianity in our mission, it cannot be said of him, as men of the world have so often said of native converts in other lands, that he was led by any pecuniary inducements, as, being a man of means himself, not only has he never received anything from the mission, but he has been a contributor towards our work, and has even paid for all the books and tracts that he has received either for himself or to give away. It may be well, right at this point, to digress for a moment to state the policy of the majority of the missions now working in Korea with regard to the employment of native helpers and our treatment of converts. Believing that we are here to build up, not a branch of any home church, and that the main

work of heralding the Gospel must be done by natives, with a view to inculcating a spirit of independence among the people themselves, we employ but very few paid agents. We encourage all natives to remain in their own calling, and strive to teach them that every follower of Christ should be a preacher of the Gospel. Where the mission needs and uses the entire time of any man, the laborer is worthy of his hire, and he receives not a salary for work done, but what, according to the circumstances of the case, will be, as near as we can judge, a bare living. But—to return to the story of our work—after praise for what had been granted, and earnest prayer for further blessings, we were permitted to organize the first Protestant Church of Korea in the fall of 1887, which before the end of the year numbered over a score of souls, and before the close of 1888 there were almost one hundred baptized converts in the two churches then working in Korea. Not all of these converts have remained firm. As it was with the work of the apostles, so it has been with our work; some have fallen back into their old idolatries, some have denied the Gospel they once professed; but, as we learn from what we read in the epistles of the conditions of the early apostolic churches, especially that of Corinth, we take courage. We remember that it is God's work, and we leave results with Him. Perhaps it is due to our lack of faith in the power of God's Spirit, in that, unlike Philip, we have hesitated—aye, have refused—to baptize the convert of a day's acquaintance by the roadside, though he were rejoicing in Christ; unlike Paul, who baptized the jailer and his family after one night's acquaintance, we have bidden the poor Korean wait his three or six months, pass rigid examinations, after more or less prolonged instruction, and even then only, after the endorsement of some earnest Christian (known personally to the missionary) that the candidate was a changed man, is he baptized. But even with this careful and timid policy the results accomplished show us most plainly that God has in a most wonderful way opened the hearts of the people of Korea, and this is His call to us to go forward. It is the voice of God saying to His Church, "Go work to-day in My vineyard," and it is for the Church to say whether she will heed God's call.

As we noted above, we were most agreeably surprised by the attitude of the people toward ourselves, our message, and our books. Whenever, in my trips into the interior, we have opened our packs of books quick and speedy sales have been the result; and in every case where I have taken trips to the country, though on each occasion I have taken a larger proportion of books than previously, the sales have far exceeded my highest expectations. I have invariably been forced to send back for more. Do not for one moment understand me to say that the Koreans were so eager for Christianity that they bought these books; but the fact that they were willing to buy them, in spite of their being Christian, shows what a wide door was opened for the entrance of the Word, and the entrance of God's Word giveth light. They were eager to know what the foreigner had, and to read those books for themselves, and they showed a corresponding

willingness to listen to what he had to say, and to hear the story of a Saviour for the world. In my travels over the country, in no place have I failed to find an audience ready and willing, and, in some places, even eager, to learn of Christ. The bulk of the crowds may have come simply from curiosity ; perhaps they came to criticise, perhaps to ridicule ; some we know came to scoff ; but if only Christ were preached and the message of His love were heard we must leave the rest to Him and to the quickening power of His Holy Spirit. Still more, at various times calls have come from different parts of the country for us to go and give instruction in the way of life, but, alas ! in most cases there has been no man to send. Space will not permit us to tell of all these calls ; but perhaps it may be as well to refer to the one instance, to which reference has lately been made in another periodical, of a village where nine were baptized by the writer, and as the facts have been misrepresented, a statement of them here will clear up doubts and at the same time illustrate the methods of work pursued by the mission at that time. Mr. So Sang Hyun, now the trusted and tried chief helper of our mission, came to me in 1886 (seen by me then for the first time) and asked me to go down to his village and baptize some men who for some time past had been believing in Christ. At that time Mr. So was not in any one's employ, but had learned of Christ from Mr. Ross in China and had been baptized by him. I was not able to go, and he returned to Chang yan, his village. Not long after, he returned with a delegation of four, who asked baptism. They were rigidly examined in the presence of and by Dr. Allen, Dr. Heron and myself. They were seen on several occasions by us all during a stay of several days in Seoul. At the end all felt and said that we had no right to refuse baptism, and they were baptized. Of course they paid all the expenses (not small) of coming up, going back, and their hotel charges in the city. They all again urged me to go down to their village, but the way did not seem open. A few months later another came up to the city, and, after spending several days and showing a clear understanding of the way of salvation, he too was baptized. For all this we praised God and asked all we knew to rejoice with us. He too brought word asking us to go down to Chang yan. This was almost two years after Mr. So had first come for us, and we felt we could no longer delay, but that it was God's call for us to go. So we started on our first missionary trip, taking medicines for the body and tracts and Bibles. Stopping all along the way, we proclaimed Christ as the Saviour for the world, and after a couple of weeks—for we travelled slowly—we reached Chang yan. Here we stayed for a week, reading the Bible, expounding the Word, talking and praying with those who were Christians. There were quite a number who desired to profess Christ, but among them all we only found four whom we thought ready to be baptized. All of these were able to give a reason for the hope that was in them ; all of them were with me constantly during the week that I was there ; all of them were said by the Christians of the village to be changed men in

their lives. On the night before I left them I baptized these four, and went on my way rejoicing at the wonderful opening that God had given for His Word. Though these were the only four who were baptized on this trip, which was continued for several weeks, we proclaimed Christ everywhere; crowds listened to the "old, old story," and many were found who professed a faith in Jesus and desired to be baptized.

Still further, God has not only prepared the natives to receive the Gospel by breaking down their old prejudices concerning foreigners, but in the very attitude of the people toward their own native religions we see the workings of a Divine hand. A sort of mental revolution seems to be in progress throughout the land. Buddhism, which at one time held such sway over the hearts and minds of the people, seems to have entered upon its dotage; and the educated Korean will tell you that it is now relegated to women and children. Confucianism, too, has lost almost every vestige of a real religion as it is found in Korea, and is not much more than a system of morals, which all might, but few attempt to, follow. The species of Tauism or Demonism in natural religion that is to-day most prevalent throughout the whole land seems also to be losing its influence upon the life and habits of the people. The educated of the land are beginning to realize that the pounding of tambourines and the offering of incense to the god of small pox cannot have the same remedial effects as the proper use of medicines; that the tying of ribbons upon the branches of a tree or the burning of paper prayers before paper gods will result in little definite good. Thus throughout the land there has been a wavering in the adherence to the old faiths; we believe it to be a providential opening for the Gospel, and that it is the voice of God saying to His Church, "Go work to-day in My vineyard in Korea."

Thus also these immortal souls with heavenly longings and God-given aspirations after the truth appeal to you for bread. He who goes about as a roaring lion seeking whom he may devour has prepared for them a stone in the likeness of bread, the false in the semblance of the true, and thus it is that hundreds and thousands of the Koreans, recognizing the *little* truth that there is in it, have been drawn into the Church of Rome. Her agents, with a full and complete hierarchy, are here to push forward the work; they recognize that it is *now, if ever*, with Korea; and when God so plainly says, "Go," it is for the Church of Christ to say whether the poor, hungering, thirsting, starving Korean shall have the bread of life that the Master has commissioned us to give, or the stone that has been offered in its place. As we have stated before in the REVIEW, the Protestant Church of Christ must awake to a realizing sense of her duty, or Korea will become a Roman Catholic country, and either the true light of the Gospel will be forever shut out or we shall have a Romanist instead of a heathen country. Heathenism is darkness—Romanism is blindness.

Thus successively, by the doors opened by treaty; by the successes that have attended the preaching of the Gospel; by the hearts of the peo-

ple prepared especially to receive the Word ; by the wavering in the adherence of the natives to their old religions ; by the activity shown by Rome ; by the favors and protection bestowed by the government upon Christian missionaries and their work, has God been showing that the field in Korea is now ready for the harvest, that rich fruit is now ripe and waiting to be gathered and garnered, and loudly and clearly does He say, "Go work *to-day* in My vineyard in Korea."

METLAKAHTLA, A MARVEL AMONG MISSIONS—I.

BY REV. D. L. LEONARD, OBERLIN, O.

The story reads like a romance from the first chapter to the last, and proves once more that sober truth is often stranger than baldest fiction. The name is every way worthy to stand in the same category with Serampore, Tranquebar, Kuruman, or any other illustrious scene of apostolic labors in heathen lands, while the most remarkable results of evangelistic effort enable us to gain a glimpse of what achievements are possible for the Gospel in the midst of difficulties most appalling, when Divine grace cooperates with human qualities of a high order, when to boundless devotion and heroism are also joined boundless good sense, breadth of view, and genius for leadership and invention.

The narrative to follow relates to the northwest coast of America—to British Columbia and Alaska—while for a starting point we go back more than a generation and cross the ocean to England. Admiral Prevost had been ordered upon a cruise to those hyperborean regions, and knowing somewhat of the unspeakable degradation and savagery which characterized the native tribes, offered the Church Missionary Society to transport thither without cost whoever they might select to bear the glad tidings. For though since 1821 the Hudson's Bay Fur Company had been in possession of the Pacific border, the message of salvation had not yet there been heard. Then about the same time it happened that two representatives of the Society went out from London to hold by appointment a missionary meeting, but the night being stormy only nine persons were in attendance. One, therefore, thought that a postponement was advisable, but the other judged it better to go forward and perform their part ; and behold, after the addresses a young man came forward and offered himself for service in the mission field. This was none other than William Duncan, a clerk in a mercantile establishment. Hearing of his purpose his employers endeavored to dissuade him, offering to increase his salary and to give, in addition, such a percentage upon sales as to make wealth certain at no distant day. But the great decision was irrevocable. After a few months at the training institution he was ready to depart, though but a layman and alone, for his distant field by way of Cape Horn.

While yet some five hundred miles from his destination, and halting a few days at Vancouver, the earnest attempt was made by friends to induce him to give up his crazy scheme, since the particular tribes to which he was appointed were famous far and wide for measureless depravity and villainy, and to put himself in their power would be but to give them the chance to murder him and then to feast upon his flesh. Sir James Douglas, the governor, joined in these protests. None of these things moved him, however, and October 1st, 1857, he was landed at Fort Simpson, only a few miles south of the Alaskan boundary. What deadly perils were in store could be inferred from a glance at the palisades surrounding the trading post, which were high and constructed of heavy timbers, supplied with massive gates, four bastions with cannon, while sentinels kept guard day and night. More than once for weeks together the gates had been shut and barricaded when the bloodthirsty savages were stirred to more than their usual ferocity. And so continual was the danger from treachery that, even for purposes of trade, access to the inside of the fort was allowed only to two or three at a time. It was not long after his advent that to the eyes of Mr. Duncan was brought testimony convincing and most impressive that the task he had undertaken contained elements in abundance of the terrible and the loathsome, the beastly and the demoniac. For, gazing from one of the bastions, he saw a troop of naked and frenzied cannibals rushing, with hideous yells and every conceivable demonstration of fury, to the water, and dragging forth the body of a slave girl, who had just been murdered in cold blood by an old chief, tear it limb from limb with fiendish accompaniments, and then proceed to devour the raw flesh. Bespattered with blood, and with rum to add to their delirium, the orgies lasted through the night and for several days, and with the loss of a number of lives. And it was the shamans, or medicine men, who were the instigators and leaders in such ceremonies, which had a deep religious significance. Besides, there was a dog-eating portion of the community, whose rites, not seldom performed, were wellnigh as loathsome. Wars were frequent also, in which the women and children taken were enslaved, while the men were slain and their heads were carried home as trophies, during the devil-dances following to dangle from the girdles of the victors. Parents were glad to sell their daughters to white men for the vilest of purposes, and also to hire out their slaves and their wives to the same abuse.

However, in some measure to offset these traits, at once so dreadful and disgusting, the Tsimsheans, dwelling in the vicinity of Fort Simpson, were of superior stature and strength, and, for wild Indians, of unusual intelligence also. They spoke a language quite full and rich in forms of expression. They knew how to produce fire by friction, and to boil water and cook food by casting red-hot stones into wooden bowls. Baskets and pouches were woven of grass, and with such skill and care as to hold water. Perhaps carving ranked highest among their accomplishments, and with no

insignificant show of artistic taste canoes, totem poles, war-clubs, fish-spears, as well as ornaments of gold, silver, and copper, were covered with a great variety of designs. Unlike the bulk of barbarians, these laid up in store regularly and systematically against future needs. There was actually an ambition quite prevalent to acquire property, mainly in the form of blankets, and so intense that in the effort abstinence and self-denial would willingly be endured for years ; though the aim was, after all, but the childish and absurd one of becoming able at length to outdo one's neighbors, for so was it possible to rise to renown and recognized greatness.

At first, for safety, Mr. Duncan took up his abode inside the stockade to make prudent preparation for the arduous and hazardous campaign upon which he had now entered. As a beginning, at the soonest the native tongue must be mastered, and for this purpose one Clah was engaged to visit him daily and give instruction, for as yet no white man had undertaken to communicate with the natives except through the sign language and the Chinook, a jargon composed of a mongrel mixture of words borrowed from the French, Canadian, English, and Indian. Eight months had elapsed before it was deemed wise to attempt to face an audience, but in the mean time and frequently, with the assistance of Clah, the statement was sent out that a stranger had come whose errand thither was not to trade and get rich, but rather to teach them concerning the white man's God, and give instruction in the things in which the whites are superior. In this way at length an eager curiosity was created to see and hear this unknown personage, and when his carefully prepared address was ready and he ventured forth he was received with no little show of good feeling, and ere long was regarded with almost reverence. No less than nine tribes dwelt in the neighborhood, numbering only some twenty-three hundred in all, but were so effectually divided by ancient custom that nothing could persuade them to meet in the same assembly, and hence our missionary was compelled to deliver his discourse *nine times over during the same day!* Something was given of the Bible story centering in the cross ; certain abominations were held up to their gaze, especially the sin of taking human life, and some of the benefits were portrayed of walking in ways that are civilized and godly. Of course similar addresses followed at frequent intervals, and visits were made to the Indians in their houses.

June 28th, 1858, a school was opened with twenty-six children and thirteen adults, and so rapid was the increase in attendance that the next month, with the willing aid of a number of the natives, a log school-house was built, while before the close of the year this popular schoolmaster could count one hundred and ninety pupils, of whom nearly one fourth were of mature age. Such confidence and esteem had now been won, and in many ways such a marked impression had been made, that no wonder the shamans took the alarm and began to plot how they might withstand their dangerous rival. So great was their influence over Legiac, the head chief, and also one of the most outrageous of evil-doers, that he ordered

the school to be closed for a month during the devil-feast. Mr. Duncan, perceiving the design, sent a reply to the effect that the school would go on as long as any scholars came. Then threats against his life were made, and when it was found that these produced no effect, one day Legiac and a number of the medicine men burst in, crazed with whiskey, and all hideous with paint and bedecked with feathers and charms. They were faced calmly and with firmness, were told that he was not to be frightened, and were urged to turn from their wicked courses. But, beside himself with brutal passion, the old savage raised his knife to strike a deadly blow. At the same instant, however, Clah, who had heard of the assault, and entering the school-house had taken his position behind the missionary, raised a revolver in his defence. At this the arm of the would-be murderer fell, and he slunk away. Nor was it many years after that this same chief, who was notorious for his violence and the number he had slain, was thoroughly subdued by the power of the Gospel, and became humble and child-like and full of the spirit of love. Several times Mr. Duncan narrowly escaped assassination. Among the rest another chief (Cushwaht), having failed in an attempt on his life, proceeded to smash all the windows in the school-house. Some time afterward, for some offence, he was arrested, publicly whipped, and then sent to prison. While there the man he had sought to kill called upon him, found him truly penitent, interceded in his behalf, vouched for his future good behavior, and secured his release. And gradually, by showing himself to be fearless, and a true friend wholly devoted to their welfare, a company of faithful disciples were gathered, who also began to manifest the genuine workings of the renewing Spirit of God.

As early as 1859 the conviction began to take shape that in some way a separation must be made between those who appeared to be indissolubly wedded to the abominations of paganism and those who were disposed to accept civilization and Christianity—for a large number of the Indians, while well disposed, were yet also very weak, and their surroundings were all against them. Finally the plan was formed of gathering a community of the best elements to be found, where temptation could be reduced to a minimum, and all manner of needed helps could be supplied. The scheme was talked over at great length and explained again and again to those who were interested, and met with so much favor that in due season a spot favorable for the experiment was selected, lying some twenty miles to the south of Fort Simpson. A set of rules were prepared and published, to which all who proposed to join the movement must heartily assent. For substance these were the provisions of the constitution provided for famous and happy Metlakahtla to be. Negatively, every inhabitant must cease from "all Indian deviltry," and in particular from painting the face, from gambling, from calling in medicine men when sick, from giving away property for mere display, as well as from indulgence in strong drink. And, on the other hand, the pledge was taken to keep the Sabbath, to attend

religious services, send their children to school, be cleanly, industrious, peaceable, honest in trade, to build good houses, and pay the village tax. May 27th, 1862, was fixed upon for the exodus, and in a public assembly all who were willing to stand out among their neighbors and kinsmen as ready to cut loose from wickedness and folly, and for this purpose to leave home and friends behind, were asked to rise. At first only a handful responded with hesitation, but were gradually joined by others until fifty of old and young were upon their feet, and not long after all these took their departure in six canoes for the new Zion, to found a little Christian republic. On June 6th enough more followed in a fleet of thirty canoes to give to Metlakahtla a population of between three and four hundred, including two chiefs and almost the entire membership of one of the Tsimshean tribes. From time to time yet other additions were made of those who were admitted and subscribed to the rules, sufficient to create a village of not less than one thousand inhabitants.

It was not until this radical step had been taken that the genius of this statesman-missionary found an adequate field in which to exercise itself; but from this hour onward one is almost bewildered by the multitude and variety of his undertakings. These are among the arrangements, then or at a later period, introduced. For himself he secured the appointment of magistrate, becoming thus possessed of civil authority under the statutes of the realm. A council was chosen by popular vote to care for the public weal, and on all matters of importance this body was consulted, though until they by practice had been trained in ideas of justice and equity he sometimes set aside their decisions and took the management of affairs into his own hands. A sufficient force of constables was maintained, furnished with uniforms, but receiving no pay except when on special service. Among the fixed institutions of Metlakahtla may be named these also: a fire brigade, a rifle company, a two-gun battery, and a brass band of twenty-four pieces. A tax was laid amounting to a blanket for each adult male inhabitant, valued at \$2.50, and from each youth approaching manhood a shirt worth \$1. The first assessment brought into the treasury no less than the sum of ninety-six blankets, seventeen shirts, a pair of trousers, a dressed eel-skin, and \$7, or a total of \$267. The public expenditure was for making roads, building wharves, and slides and rests for canoes, digging drains, the construction of houses for the entertainment of strange Indians who came to trade, etc. Besides, a public well was dug, and a common and a play-ground were laid out. The wise purpose was in every possible way to interest the minds of these grown-up children of the forest, to keep them busy with useful occupations, and make the settlement self-supporting, nor less to meet the ever-increasing pecuniary demands consequent upon a steadily advancing civilization. Improvements were devised for the current methods of fishing and hunting, and effective assistance was rendered in exporting fish, both salt and smoked, fish oil, dried fruits, and furs. Thus a schooner was purchased at a cost of \$1500, of which

the natives subscribed \$400, the government loaned \$500, which was afterward repaid from the profits of trade, and Mr. Duncan supplied the balance from his private funds. On the first voyage to Victoria our many-handed evangelist was transformed for the time into the navigator, the pilot, and the helmsman. A steamer afterward took the place of the schooner. Another important step was taken toward self-support and independence, and effectual relief was provided from extortionate prices for goods, when a co-operative store was opened, a joint-stock concern, in which each villager took at least one share. Both vessel and store were managed with so much of business energy and sagacity that in carrying to market the products of toil and bringing back supplies to meet their own needs and those of the neighboring tribes, a steady and substantial profit was made, and dividends were declared to the stockholders. Still further to the store a savings bank was attached—that is, the villagers were encouraged to place on deposit their surplus of blankets, furs, and other like valuables, which were liable to receive damage from moths and mildew, and, much to their astonishment, instead of being compelled to pay storage, they actually received interest. For a long time, however, their poor heads were sorely puzzled over this before unheard-of matter of interest, profits, and dividends.

Among the useful industries established at Metlakahtla may be named weaving, shoe-making, blacksmithing, rope-making and brick-making, a tin shop, a carpenter's shop, and a cooper's shop; an extensive salmon cannery also, and, by no means least of all, a soap factory—for Mr. Duncan had found these savages reeking with filth in their persons and their dwellings, and took an early and determined stand for cleanliness. But at the fort a piece of soap no thicker than the hand cost a dollar. As a beginning, the company was persuaded to sell this prime necessary at greatly reduced rates, and as soon as possible the natives were initiated into the mysteries of manufacture, which to them bordered on the miraculous, of changing grease into soap. Nor was it long before these apt scholars were able to produce and sell an entire bar for sixpence. In early days lumber was sawed by hand, and sold for \$15 a thousand feet; but when the demand greatly increased it was decided to build a saw-mill to be run by water-power. Here again, when the startling project was broached, there was a general wonder and shaking of heads, while one aged ex-cannibal exclaimed: "If it is true that the missionary *can make water saw wood* I will see it and then die."

All these steps were only preparatory to other and yet more important ones. At the suggestion of their leader, whom they had by this time learned to trust, and at whose inexhaustible gifts for invention and leadership they were continually so astounded, the log structures of which the village had originally been composed were torn down, and in their places others were reared, which, whether for size, comeliness, or arrangements for comfort and convenience, would do credit to any civilized community.

Upon lots 60 × 100 feet some five score houses were erected, mostly double, two stories in height, 25 × 50 feet, clap-boarded and shingled, supplied with chimneys, doors, and glazed windows, and inside with such furniture as cooking-stoves, chairs, tables, bedsteads, clocks, window-curtains, looking-glasses, and some even with pictures upon the walls. Assistance was rendered in building at the rate of \$60 for each double house for the purchase of material. In front were courtyards fenced and beautified with flowers, while in the rear were vegetable gardens. These dwellings formed two sides of a triangle, at whose apex stood a church and a mission house, a store, market, lock-up, etc. The sidewalks were ten feet in width and macadamized. Two school-houses were erected to accommodate seven hundred pupils, and a town hall of size sufficient to hold the entire population, that was used for councils, a drill-room, etc. A public reading-room was provided, and a dispensary. But the church was easily the *chef d'œuvre* of toil and skill. In architectural style it was Gothic, imposing, and really attractive. The material was yellow cedar, a graceful spire and belfry were in place, nor less a bell calling often to worship. The seating capacity was twelve hundred. Within were a vestibule, groined arches overhead, a gallery across the front, organ and choir, stained windows, a carved pulpit, Brussels carpet in the aisles—in short, all the appointments of a first-class Christian sanctuary. And as the crowning wonder, from foundation to capstone, everything, though under the tuition of the missionary, was wrought by native hands!

The cost of all these public and private improvements was not much less than \$100,000, divided in part something as follows: Roads, wharves, etc., \$3040; aid bestowed in building houses, etc., \$7240; establishing various industries, etc., \$11,425; and the church, \$12,570. Though friends in England gave generously, and Mr. Duncan also from his private resources, yet by far the largest portion of the expense was met by the profits derived from the various business transactions to which allusion has already been made. It is well-nigh bewildering to recall the occupations, so numerous and so diverse, with which the life of this devoted and tireless servant of God was filled to overflowing; who was preacher and pastor, universal counsellor and friend to a dependent population numbering one thousand, schoolmaster, magistrate, chief trader, carpenter, secretary, treasurer, etc., and physician withal—for when once a terrible scourge of small-pox fell upon the coast, among the Tsimsheans alone five hundred died, though in Metlakahtla, so thorough were the sanitary precautions, that almost all escaped, he vaccinated every outside Indian who applied, and went everywhere administering to the sick and dying. And, as if all this were not enough, as the crude and chaotic minds of his disciples unfolded to regular and systematic instruction bestowed in the school, lectures adapted to their capacity were added from time to time upon history, natural history, geography, astronomy, etc., with maps and a stereopticon to assist.

FORERUNNERS OF CAREY—DR. J. THOMAS.

BY REV. WALTER L. MAYO, POINT PLEASANT, N. J.

In several issues of the REVIEW we have been favored with interesting and instructive papers under the above caption from the facile pen of Dr. Gordon. We will now introduce to the reader Dr. John Thomas as one of these "forerunners" in a somewhat closer and more emphatic sense, seeing that he was of the same denomination of Christians, and labored a few years earlier in the same field as Carey. In so doing, we will show the part taken by Dr. Thomas in the establishment of the Indian mission which in this centenary year is so much in our thoughts. Should any of our readers deem us tardy in introducing this subject to them we would remind them that the first missionaries did not reach India till the month of November, 1793, so that we hope to place this sketch before them for perusal before the century has expired.

John Thomas was born in 1757 at Fairford, Gloucestershire, England, about one hundred miles west of London, his father being an honored deacon of the Baptist Church in that place. Having studied medicine in Westminster Hospital, he passed his examination, received his diploma, and secured an appointment as naval surgeon. His conversion is recorded by him in the following terms: "It was before the month of August, 1781, had expired, when I heard Dr. Stennett preach from John 6:27. Now, if ever I was effectually called by the grace of God out of natural darkness into spiritual light, it was on this occasion."

This would have been about the time that Carey was converted under the ministry of the Rev. Thomas Scott in a distant country town. In 1783 we find the young doctor starting as medical officer on the *Earl of Oxford*, East Indiaman, bound for Bengal. On his landing in Calcutta he longed for Christian fellowship, and advertised in the *India Gazette* of November 1st, 1783, for a Christian, in such a way as to draw out any one who was interested in the spread of the Gospel. This brought no favorable response; but he finally succeeded in discovering a pious tradesman, with whom he had sweet fellowship.

On his return to England in 1784 we find him at Soho Chapel, London, on Christmas Day, putting on Christ by baptism at the hands of Rev. R. Burnham, known to us as the writer of the hymn "Jesus, Thou art the sinner's Friend." Soon after this he began exhorting, and had frequent calls to exercise his gifts. There were some among the aged Christians who strove to deter him from preaching. In his journal he refers to these as "Christians of thirty years' *standing*, not *running*."

During the following year he was invited to the charge of the Baptist church in Hoddesdon, some miles north of London; but, by the advice of Rev. Abraham Booth, he did not accept it, *on account of his youth* (twenty-nine years)—mark that, ye young pastors! Accordingly he accepted a

second commission as surgeon on the *Earl of Oxford*, and in July, 1786, he reaches Calcutta a second time.

Now he counts himself favored in meeting with Mr. R. Udny, by whom he is introduced to a small circle of Christians, who met for prayer and reading the Scriptures at each other's houses. By these he was heartily welcomed, and as often as he could be absent from his ship he found much joy in meeting with them.

In December of that year Mr. Charles Grant reached Calcutta, and at once received Dr. Thomas into his confidence, making known to him his plans for the diffusion of the Gospel in Bengal. After further acquaintance he requested him to stay in Bengal "for the work of the ministry." This at first the doctor deemed impracticable, but after much meditation, fasting, and prayer, he concluded the Lord had called him to preach the Gospel to the heathen. At this time he wrote in his journal: "I feel as though I could do anything for Christ—go or stay, live or die. I would go and suffer shipwreck and death to glorify Him but a little, or even to satisfy His desire; but if He should tear my heart away from these heathen, there would be a bleeding, for my soul is set upon them." When, in answer to many prayers, the opposition of his captain melted away, and, though at great sacrifice, he was released from the ship, he considered he had an unmistakable call of God to this work. His engagement was with Mr. C. Grant, an important official under the presidency, who, with eight or nine others, formed a small Christian society. The plan was for Dr. Thomas to go to Malda, where Mr. Grant had what was called "the English Factory," situate about two hundred miles north of Calcutta, of which Mr. G. Udny was manager, who would entertain him. There he should study the Bengali, and conduct services in English for the benefit of the English residents. When he had gained a knowledge of the language he was to remove to Goamalty, where was an indigo factory belonging to Mr. Grant, with about two hundred families of natives under his employ. During the three months' stay in Calcutta the Lord blessed his labors to the conversion of two or three young men, one of these being Mr. R. T. Burney, who lived in that city upward of twenty years subsequently and was the means of turning many to righteousness.

Just before leaving for Malda, he wrote in his journal these remarkable words: "May 5th, 1787.—Day and night I meditate on the Word of God, both when awake and when asleep, and have much fellowship with God, and much confidence of being sent with a message from God to these poor heathen, and that the Lord will certainly bless the preaching of the Gospel now, at this very time. I have said that the Gospel will never depart from this country till the glory of the latter times comes; I have made my boast of God among the people, and told them that I had unshaken trust in God; and I do not think of being ashamed of this boasting, but believe what God hath spoken concerning those that wait for Him and put their trust in Him."

It is clear that it was not to improve his worldly circumstances that he became a missionary. Never had his prospects of pecuniary gain been so bright as when he resolved to quit the *Earl of Oxford*, and the sacrifices he made to purchase his release sufficiently prove how indifferent he was to all temporal advantages as compared with the desire of his heart to be a missionary. "It cannot be denied that he was actuated by a zeal for the glory of God and ardent desire to be consecrated to His service, with tender compassion for the perishing heathen around him."* Mr. Lewis gives us an extract from a letter written at this time by one of the Malda household, and published in the *Missionary Magazine* for March, 1797 :

"Our society here at Malda underwent a great change about the beginning of the year. Mr. Grant and family removed to Calcutta, and was succeeded by a gentleman who has been in the family seven or eight years, and who, being like Mr. Grant, a well-wisher to religion, the alteration has caused but little difference in our way of living. God has, since that time, been pleased to add another man—Dr. Thomas—to our little family, and every one of us has great reason for thankfulness for such a gracious providence. He was surgeon of the *Oxford* Indiaman, but a desire of becoming serviceable to the souls of the heathen here induced him to leave his post on board ship and to remain in this country. He has been blessed with great gifts for preaching and praying, and gives us a regular discourse *extempore* twice every Sunday, and short exhortations frequently on other occasions. He is now busy learning the Bengal language, and being of a conciliatory temper, he may very probably, through the blessing of God, become serviceable to the natives as well as to us."

We find him, then, at the age of thirty, devoting a large part of his time to the study of the language. This was difficult *then*, having nothing but a small grammar ; no dictionary or even vocabulary was in existence, and yet, with as much English work in hand as an ordinary pastor, so diligent was he that, in December of that year, he writes to his father that "he had spoken for twenty minutes or so about the first things of religion." Soon after this he began a weekly service in the native language, both at Malda and Goamalty, where he had usually two hundred hearers.

Thus was commenced that ministry of the Gospel in the language of the millions of India, which has been taken up and carried on by so many of the Lord's servants in the past century. Nor was he one whit behind the chief of these in this work. As Dr. Lewis writes : "He was well understood wherever he went, and he so spoke in Bengali that crowds everywhere delighted to listen to his addresses, and were often deeply moved by his pungent and affectionate appeals. In dealing with those subtle and difficult metaphysical questions which the learned or unlearned Hindu is ever ready to propound and discuss he showed great ability and power."

On June 13th, 1788, the waters of the sacred river Ganges were con-

* "Life of John Thomas," by C. B. Lewis (Baptist missionary, Calcutta), page 73.

secrated to the service of the Redeemer of men when Dr. Thomas baptized a young man therein at Goamalty. This was doubtless the first instance of a believer putting on Christ by immersion in that country. In connection with this act there arose considerable discussion in the circle of Christian Episcopalians that supported him. This resulted in Mr. Grant withdrawing all support, in 1789, when he left India. In a few months, however, in view of the good work he continued to do among the natives, Mr. Udney and others offered him their aid, and asked for his ministrations. In the beginning of the year 1791 he writes : " Oh Lord, my God, without desert Thou hast crowned the past year with Thy goodness. Thine it is to crown the next. To Thee I look. Be Thou, Thou alone, the glory and crown of this year to me for Jesus' sake. Very, very precious is the Saviour to a sinner of my magnitude. His word still rejoices this heart, as though it had found treasures and spoil. Afflictions are my choice mercies, though I hardly say so cordially while I feel them."

In August he wrote his brother : " You need not be surprised to see me in England about the middle of 1792. My intention is to make types, procure a press, also a fellow-laborer, and if I can establish a fund in London for the support of this work, regain my family and return after eight months' stay in England." Mr. Udney urged him to stay at Malda with them a year or two longer and then return to England with him ; but Dr. Thomas felt an unaccountable drawing to England, and decided to start in January. Shall we fail to observe here the guiding hand of God ? Had he yielded to Mr. Udney's request the young society in Kettering would have sent out their first agents to some other and smaller field, and Carey might never have been found in India. As it was, he reached England in July, 1792, less than two months after Carey had preached his renowned sermon at Nottingham. He was the bearer of a letter, from two of his pundits, addressed to Dr. Stennett in London, asking for Christian teachers to be sent out to their people. He was invited to preach for the doctor and other prominent London ministers, and lost no time in urging his plans for establishing a Baptist mission to Bengal upon these brethren.

When in October the society was born in Kettering, the questions before the committee were : " Where shall we begin ?" and " Whom shall we send ?" Reports reached them subsequently of what Dr. Thomas was endeavoring to do in London, when Mr. Fuller, the secretary, was instructed to make inquiries concerning him, the issue of which we read in the minutes of the next meeting.

On January 9th, 1793, a solemn meeting of the committee was held at Kettering, where the following resolutions were adopted :

" That from all we could learn, it appeared to us that a door was open in India for preaching the Gospel to the heathen. That the secretary write Dr. Thomas immediately, and inquire if he be willing to unite with the society and become its missionary. That if Dr. Thomas concur, the society will endeavor to procure him an assistant to go out with him in the

spring." Mr. Fuller adds: "In the evening Dr. Thomas arrived, accepted the invitation of the committee, and gave us all the information he could. Brother Carey than voluntarily offered to go with him if agreeable to the committee, which greatly rejoiced the heart of Dr. Thomas. Things of great consequence are in train, my heart fears, while it is enlarged. We must have one solemn day of fasting and prayer on parting with our Paul and Barnabas." Mr. Lewis writes: "Surely the reader must admire the providence of God so wonderfully working toward the formation of our Indian mission in all these particulars. Here was Dr. Thomas, who for several years had been separated from his brethren, now again in England to form a society to support the labors he was anxious to carry forward. Here, too, was the very society he needed, formed, as it were, in anticipation of his coming—men's hearts engaged in the project of the mission to the heathen, and plans organized for the collection of needful funds, only needing determination as to the direction in which the first missionary effort should be made. But for Dr. Thomas it is to the last degree unlikely that this society would have thought seriously of India as their field of labor. But for the society it is more than probable that Dr. Thomas would have failed to evoke the sympathy and support essential to the continuance of the work. This concurrence of events issued in that practical success and blessing which all should regard with grateful acknowledgments to Him who is wonderful in counsel and excellent in working." Few and meagre are the references to Dr. Thomas in the literature of the centenary. In most cases Dr. Carey is referred to as the first missionary of the Baptist Society. The records of the society, however, show *that* to be incorrect. In order of *time* Thomas was first, and Carey was considered his assistant, while in order of *importance* and ultimate usefulness Carey was first, and so was fulfilled the saying, "the first shall be last and the last first." Though Mr. Fuller refers to Thomas as the "Paul," would it not be more in keeping with the history of the two men to say Thomas was the "Peter," to whom the Lord gave the keys of the kingdom in regard to India, being permitted to first proclaim the Gospel in the native language, and being the first to win a native to Jesus. Krishna Pal, being the spiritual son of Dr. Thomas, who, in giving his testimony before the brethren in December, 1800, referring to the words spoken to him by the doctor while his arm was being set, said: "I shall never forget them. Oh, how they have softened my heart! I am a very great sinner, sahib, but I have confessed my sins; I have obtained righteousness of Jesus Christ, and I am free." Dr. Thomas for months prior to this joyful event had been toiling and traveling incessantly night and day almost, caring for the sick members of the mission household when he ought to have been cared for himself, so that when *the day* for which he had been longing and laboring for fourteen years arrived—viz., the breaking of caste for Christ, his mind lost its balance in the exuberance of its joy. He could not join his own child in the

faith either at the waterside or the Lord's table. His reason returned in a few weeks, when he returned to his loved employment, making his home at Dinajpur, with his wife and child, in the house of his friend, Mr. Fernandez, during the rest of his earthly course. On October 13th, 1801, after several weeks of intense suffering, his soul burst from her prison and winged her way to a brighter and better world, where pains and toils are unknown. Thus we find the "Peter" removed and the "Paul"—Carey—remaining to build up the Church in India, and prove himself the greater apostle. Some have concluded that Dr. Thomas must have been of doubtful character because of Mr. Charles Grant's refusal to aid him. We will let Mr. Carey be heard on this point. He writes: "June 17th, 1796.—Mr. Grant's opposition to the work I think abominable. The fact is, as can be proved by a long correspondence between him and Dr. Thomas, now in preservation, that Dr. Thomas left a much more lucrative employment and the society of his family at Mr. Grant's desire to preach the Gospel among the natives, who afterward, because he would not conform to his peremptory dictates in matters which he could not conscientiously do, cut off all his supplies and left him to shift for himself in a foreign land."

Dr. Marshman wrote concerning him in 1801: "When everything is considered, he was a most useful instrument in the mission. To him is owing, under God, that the Hindus now hear the Word of life. His unquenchable desires after their conversion induced him to relinquish his secular employment on board the *Earl of Oxford* to devote himself to that object alone, which ultimately led our beloved society to their engagement in the present mission. Though he was not without his failings, yet his peculiar talents, his intense, though irregular, spirituality, and his constant attachment to that beloved object, the conversion of the heathen, will render his memory dear as long as the mission endures."

Mr. Ward also wrote at that time: "Brother Thomas led the way to India, and was the means of the planting of the Church by the conversion of *the first native*." He was, as Mr. Carey declared, "one of the most affectionate and close exhorters to genuine godliness and to a close walk with God that could be thought of." With these floral tributes to the memory of "our first missionary" from the pen of the renowned "Scram-pore Trio," we close this sketch, praying the Lord of the harvest that He will thrust out into the harvest many more with a similar self-sacrificing love for the souls of the perishing millions of the heathen world.

N.B.—The writer is indebted for the information contained in this article to a volume obtained many years ago from a book-store in Kettering, entitled "The Life of John Thomas, Surgeon of the Earl of Oxford, East Indiaman, and first Baptist Missionary to Bengal," by C. B. Lewis, Baptist missionary. This is, we believe, a rare book, but very valuable for the true record it contains of the early work of the society and its agents not otherwheres published.

MISSIONS AMONG THE CHINESE IN THE UNITED STATES
AND CANADA.

BY REV. A. SUTHERLAND, D.D., TORONTO.

When the Anglo-French forces entered Peking in 1858 a breach was made in the wall of Chinese exclusiveness, through which the foreigner found permanent entrance to the "Flowery Kingdom." But it does not seem to have occurred to the diplomats of that period that a breach large enough to let the foreigner in might also be large enough to let the Chinaman out, and that an exodus of an overcrowded population might take place that would be far more embarrassing to the nations than the exclusive policy of China had been. Yet so it proved. Through the open breach made by French and English cannon the congested population of the southeast coast provinces of China began to pour in almost countless numbers, and in less than a couple of decades more than one English-speaking nation—notably the United States, Australia, and Canada—found itself confronted by a problem that baffled its wisest statesmen, and led some to fear that Anglo-Saxon civilization might be seriously handicapped by the inroads of Asiatic heathenism.

The bitter antagonism to the Chinese finds no parallel in the feelings entertained toward immigrants from any other nation. Even the Italian laborer, whose morality and religion, for the most part, are no higher than the morality and religion of the Chinese, finds comparative welcome. But wherever Chinamen appear in any considerable numbers hostility, and in many cases mob violence, becomes the order of the day. It is not easy to account for this often unreasonable and always unreasoning prejudice. True, the Chinaman in America ranks low, as a rule, in the scale of intelligence and morality, but not any lower than a great many others, against whom no such prejudice is entertained. He is said to underbid the white man in the labor market, and thus inflicts a wrong upon the industrial classes; but if John takes lower wages than his Anglo-Saxon competitor it is not because he wishes to do so, but he thinks it better to work cheaply than not to work at all. He has vices, it is true, smokes opium and is an inveterate gambler, but for the most part he gratifies his vices in private, and does not flaunt them in the light of the sun as the white man of the same class very often does. He does not become a citizen, it is said, nor assimilate readily with the population of this continent; but it may be doubted if immigrants from other lands would assimilate one whit more readily if they received the same treatment that is accorded to the Chinaman.

The problem presented by the Chinese "invasion" has been dealt with by the various classes affected in characteristic ways. The hoodlum class in the cities and mining regions of the Pacific coast, influenced, it would seem, more by pure devilry than anything else, have resorted to

brute violence, and by unprovoked and murderous attacks upon the Chinese have not only proved that the savage instinct still lives, and that civilization is only a comparative term, but have placed American missionaries and others residing in China in great danger from Chinese mobs, who have sought by open violence to revenge the indignities put upon their countrymen in America. I am aware that other causes have been assigned for the outbreaks in China; but those who are competent to speak, and are not deterred by political considerations, do not hesitate to affirm that resentment against American treatment of Chinese has been at the bottom of outbreaks from which Americans in China have suffered. The politicians, pandering to the labor organizations and the hoodlum class, have sought to meet the case by repressive and oppressive legislation, culminating in the Geary Act. Whether this Act can be enforced remains to be seen; but if it can it will remain, to all coming time, a standing blot upon American honor. No one pretends that this Act is not a direct violation of rights guaranteed by solemn treaty; and no nation, were it twice as strong as the United States, can long stand before the opprobrium that attaches to treaty-breakers. The politicians have yet to learn, however, that national honor, although involving some inconvenience at times, is of infinitely greater importance than any temporary advantage gained by breach of national faith. Canada, I regret to say, has been moving in this matter in the footsteps of her sister nation, but has not gone so far; and I hope she may yet see occasion to retrace the steps she has taken. Meanwhile, there is one circumstance which all concerned would do well to note, namely, that the characteristic quality of the Chinese is plodding perseverance. They are slow to take a step forward, but having taken it, they never go back. The fact may as well be recognized first as last—the Chinese in Australia, in America, in Canada, have come to stay; and as mob violence and unjust legislation have failed to drive them out in the past, so they will fail in the future. The Chinese problem will have to be solved along entirely different lines from these.

While labor, mobs, and statecraft, with a good deal of bluster and ostentation, have been moving along the lines of lawless violence or legalized wrong, and yet have utterly failed to meet the emergency, Christianity has been attempting, in a quiet way and on a small scale, to apply the principles of the Gospel of Jesus Christ to the solution of this international problem, and it may be confidently affirmed that Christianity is the only force that has thus far accomplished anything in that direction. For more than a score of years in the Pacific States, and for less than half that time in British Columbia, mission work among the Chinese has been carried forward with varying success, and enough has been accomplished to show that the Gospel can do what other forces have utterly failed to accomplish. It can transform the heathen into a Christian, the alien into a citizen, disturbing elements in society into law-abiding members of the commonwealth. An agency that can do this is surely entitled to respectful con-

sideration and a fair stage on which to try its experiment on a large scale.

The Methodist Episcopal Church began work among the Chinese on the Pacific coast in 1868, and in the last twenty years over two thousand converts have been received into the Church, many of whom have returned to their former homes in China, carrying with them the light of the Gospel. In the report of the society for 1892 the situation is outlined in a few sentences : " We may consider it a privilege to have a share in the evangelization of the oldest and most populous nation in the world without the necessity of crossing the seas. Heathen as dark as any to be found in heathen lands are to be found at our very doorsteps ; their children, born on our soil, are growing up in our midst. To instruct them in the saving truths of the Gospel is a responsibility which God has laid upon the churches of this land." But the work of the missionaries has been greatly hindered by anti-Chinese legislation. Many Chinese who were formerly friendly are now hostile, for they find it hard to believe that a nation that has enacted such unjust laws can be sincere in its professed concern for their spiritual welfare. In spite of these and other hindrances, however, the work has been fairly prosperous, and in San Francisco there has been a decided gain. The Woman's Missionary Society of the Pacific Coast has also been doing a good work among the women and children. In San Francisco alone there are fifteen hundred native-born Chinese children, and these, I suppose, are by birthright citizens of the United States, born under her flag, and entitled to all the privileges which that citizenship guarantees. In its Annual Report the society not only protests against the exclusion bill as " unjust, unwise, and un-American," but also arraigns the federal Government for its complicity with the opium traffic, from which it receives an annual import revenue of \$1,000,000, and from smuggled and confiscated opium \$500,000 more. In New York there is also a Chinese mission under the care of the Methodist Episcopal Church, but it has not yet assumed dimensions calling for special notice.

Of the California Chinese Mission (Congregational) the writer has been unable to procure any recent report ; but the latest information available shows that the society is in vigorous operation, and that the results of the work are encouraging.

It is scarcely necessary to say that the Presbyterian Church has not been remiss in its efforts to reach and uplift these " strangers within our gates ;" and in these efforts churches, schools, and rescue homes play an important part. Splendid work is being done by the Woman's Occidental Board of Foreign Missions, with headquarters at San Francisco, Cal. The twentieth anniversary of the society is marked by the issue of *Occidental Leaves*, a quarto of some fifty pages, the get-up and contents of which go to prove that the editors are adepts in the art of presenting missionary information in most attractive forms. Work is carried on in San Francisco, Los Angeles, San José, Sacramento, and San Diego, all under the care of

women. In San Francisco (at 911 Stockton Street) there is a handsome and commodious building known as the First Chinese Presbyterian Church, of which Rev. J. M. Condit is pastor ; and at 933 Sacramento Street there is a mission Home, where many a friendless Chinese girl has found shelter and protection, and training for future usefulness.

Across the Canadian border, in British Columbia, a chapter has been written on Chinese mission work that is full of interest. In the summer of 1883 a Christian merchant of Montreal visited the coast and found in the city of Victoria more than three thousand Chinese utterly uncared for, and numbers more scattered throughout the province. On his return home he wrote a letter to a member of the General Board of Missions of the Methodist Church, asking if something could not be done for these destitute strangers, and offering \$500 toward founding a mission if considered practicable. The letter was laid before the Board, and it was resolved to begin a mission in Victoria as soon as a suitable agent could be found. But a "suitable agent" meant, in this instance, one who could speak to the Chinese in the tongue wherein they were born of the wonderful works of God ; and no such person appeared in sight. A few months later a firm of Chinese merchants in Victoria had a case of some importance coming up in the courts, and they wanted a competent interpreter who could be thoroughly trusted. They knew that in San Francisco there was a young man (John Endicott Gardner, son of a Presbyterian missionary) who had been born and brought up in China, was thoroughly reliable, and spoke Cantonese like a native. He was sent for, and promptly responded to the call. Seeing the spiritually destitute condition of the Chinese in Victoria, he tried to enlist the sympathies of the churches in the form of a union mission, but did not succeed. There is not space to relate all that followed ; but suffice it to say that Mr. Gardner was temporarily engaged by the Methodist Board, and subsequently became a regularly ordained missionary. The work took root from the very beginning. One year after the first services were held the writer had the privilege of baptizing eleven converts—the first-fruits of the mission. Now there is a large mission church in Victoria, suitable buildings in Vancouver and New Westminster, and work has been begun at Kamloops and Nanaimo. There is also a Girls' Rescue Home in Victoria, under the control of the Woman's Board, which, like the one in San Francisco, has rescued and sheltered many friendless girls. Some of these have been sent home to China, some married to Christian Chinamen, and still the good work goes on. At the present time there are over two hundred Chinese communicants in the churches in British Columbia.

Reference has already been made to the prejudice against the Chinese, especially in the Pacific States and British Columbia. This prejudice leads many to doubt the sincerity of a Chinaman's professed conversion, and the "baser sort" do not hesitate to affirm that it is all hypocrisy, and is prompted by purely selfish motives. But when it is remembered that

when a Chinaman is baptized he is ostracized by his own people, his possessions often destroyed, and his very life endangered, while, on the other hand, he receives scant sympathy, if any, from white men, or even from white Christians, the origin of the "selfish motive" is not easily discovered. It is not claimed that all are sincere, or that all have proved faithful; but it may be safely affirmed that cases of defection are as few among Chinamen as among the same number of any other nation, not excepting English or American. In regard to this matter testimonies like the following should carry some weight:

The Rev. Ira M. Condit, for twenty-five years a missionary in China and California, says: "As a rule I have as much faith in the religion of Chinese Christian professors as I have in that of our own people."

Rev. J. Endicott Gardner, of Victoria, B. C., says: "In point of character, consistency, zeal, and liberality, I consider my Chinese church-members are on a level with the average members of any church."

Rev. W. S. Holt, of the Presbyterian Mission, Portland, says: "I have been among the Chinese in China and the United States for almost nineteen years, and am well qualified to judge. I consider the Chinese Christians compare favorably with those of any nation in character and fidelity."

Dr. Pond, Secretary of the Congregational Chinese Mission, says: "During the last seventeen years eight hundred Chinamen have been admitted to our church. . . . I affirm that by every practical test of character, by their steadfastness, zeal, honesty, liberality, growing knowledge of the truth, and in increasing efficiency in teaching the truth to others, they give, on an average, tokens of true conversion as clear as can be found in the Christians of any land."

These are samples from a multitude of testimonies, and may be appropriately closed by the following concrete instance: In Victoria, B. C., two Chinamen, members of the Methodist Mission, formed a business partnership as merchants, and adopted certain rules for the regulation of their business. Three of the rules were as follows: "1. We will not buy or sell anything that is injurious to our fellow-men." This at one stroke excluded opium, intoxicating liquors, and tobacco. "2. We will do no business on Sunday." "3. Of all that we make, one tenth shall be given to the Lord's work." Such principles are not common even among white Christians, and are somewhat rare on the Pacific coast. The two men referred to found that their "new departure" was not popular, and seeing that they must change their principles or give up their business, they deliberately chose the latter alternative, and cheerfully suffered loss rather than do what they believed to be wrong. Further comment is unnecessary.

Whether, therefore, we have in view the command of the Master, the needs of these strangers, the interests of Christian civilization on this continent, or the reflex influence of our work on the millions in China, the call is urgent to push forward the work of evangelizing the Chinese who have come to our shores.

ROMANISM ON EXHIBIT.

BY REV. GEORGE W. CHAMBERLAIN, D.D., BRAZIL.

Not as she will flaunt herself at the World's Fair, all fair in her best dress, with a view to court the nations, but as she is to be seen in undress "at home" or "behind the scenes." Here in Brazil, she shows herself as she is; there, as she would be thought to be, that she may lead in to her net the feet of those who are yet free, and bring them step by step down to the "chambers of death."

It is clear to any seer who scans the news of the day that the "see of Rome" is laying herself out with all her enchantments for the "play" so accurately described in the seventh chapter of Proverbs, and qualified in the seventeenth chapter of Revelation. She would persuade herself, and men void of understanding, that "the good man (God-man) is not at home; he is gone a long journey," and that His house is at her will. She will hide from their eyes Paul's letter to Timothy, telling "how men ought to behave in the house of God, which is the Church of the living God, the pillar and stay of the truth." Such orders of the "good man" she would carefully conceal. "She is loud" not only in dress, but in her cries—"Hear the Church;" "go to Joseph;" "pray to Mary;" "worship angels;" "invoke saints." *She affects religion.* "Sacrifices of peace offerings are with me. This day have I paid my vows." *She designs politics*, and for politicians she spreads her couch, perfumes her bed, and says: "Come, let us take our fill," etc. Young America will see her in force at the World's Fair. Shall she, "with her much fair speech," cause him to yield? with the flattery of her lips force him away from the old paths which God ordained, that we should walk in them? Goeth he after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare and knoweth not that it is for his life?

A peep behind the scenes should arrest his steps. "Now, therefore, hearken. Let not thine heart decline to her ways . . . for she hath cast down many wounded; yea, all her slain are a mighty host."

Is this the language of an alarmist, a crank? We accept the title if you will admit the definition given of a crank by one of our large dailies: "A specialist in matters which you know little of or are not interested in."

A letter, dated March, 1893, from a city on the Pacific coast, from one who made a leisurely tour of observation round the globe, not omitting South America, says:

"You will scarcely believe that there is not a Protestant church in this city willing to have me give a lecture on Romanism as I have seen it around the world. They 'don't want to antagonize the people about us.' So Romanism washes its face in the United States and is taken by the hand by the churches."

Well, why not? Is she not a sister church? Is she? The question is not, "Are there Christian men and women within the communion of the 'Roman Church'?" but, "Is that communion, as such, a church of Christ?" He says: "Come out of her, *my people*." "By their fruits ye shall know them."

"A pretty sort of *bishop* came on board my steamer at M——, going to P—— to help reconsecrate the enlarged and redecored cathedral. All the women and children and most of the men on board were flocking around him whenever he appeared on deck, kneeling before him, kissing his hand; and he *blessed* them with rolled-up eyes and quick, light touch of fingers on the head if it was a man, boy, or old woman; a very lingering, caressing one, apt to slip off the hair upon the cheek, if the suppliant was a young woman. This pretty bishop had three families of children in three different houses in his city and everybody knows it—all these people who asked his *blessing*;" "A *priest*, the most popular and well-beloved in P——, has a large family of children, whose *mother is his own sister*. The Lord smite them with His curse—such vile men, who lead thousands down to hell, pretending to point the road and open the gate to heaven!"

Is this indignation of a pure and devoted Christian woman, justifiable, reasonable?

Yes. Are such "*vile men*" the "*holy men*" of the Roman Church? Men upon whom a pure woman and mother cannot help invoking the curse of the holy God, are these the men on whom the "Holy Mother Church of Rome" dotes as "defenders of the faith"? In lands where she has undisputed sway she exalts such to the "office of bishop," of which the Apostle Paul says: "If any man desire the office of a bishop . . . the bishop must be without reproach, the husband of one wife . . . one that ruleth well his own house, having his children in subjection with all gravity; but if a man knoweth not how to govern his own house, how shall he take care of the Church of God?"

But the "Holy Roman Church" expressly contradicts these Scriptures. She will confer "orders" on no man unless he promises not to obey these instructions given, by the apostle commissioned by Jesus Christ to preach His Gospel to the Gentiles, to the evangelist Timothy, that he might "know how to behave himself in the house of God, which is the Church of the living God, the pillar and stay of the truth."

If a so-called "bishop" or "priest" in her "holy communion" becomes the "husband of one wife" he is *ipso facto* suspended from the priesthood. If he persists in his effort to "rule well his own house" he must cease to "take care of the Church of God" as Rome conceives of that church. He may not have "his children in subjection with all gravity" without coming under "major excommunication"—*i.e.*, being by the tender mercies of "Mother Church" consigned to hell for the attempt to obey the Lord Jesus Christ in this particular.

Here is a case in hand: A Brazilian priest of the diocese of Bahia,

the archiepiscopal see, availing himself of the legislation of the Republic of Brazil concerning civil marriage, was united in holy wedlock with a lady teacher in the public school, before the proper authorities and in the presence of a vast concourse of his parishioners, who thus gave public demonstration of their approval of this step. He was promptly suspended from his functions and substituted by the ecclesiastical authorities in his office of pastor of that flock by an Italian of bad repute. This priest, a young man who was, as a student in the Bishop's Seminary of this city, in good repute with his professors and colleagues, might have retained his office undisturbed had he persuaded the lady, to whom he is now wedded according to the ordinance of God, to become his concubine.

Early in the seventies I was journeying from Sao Paulo toward Minas Geraes, preaching the Word. An old priest, for more than forty years the vicar of the parish of *Mogy-merim*, gave me a letter of introduction to another priest in a parish farther on, through which I had to pass, saying, "You will enjoy conversing with my colleague, who is, like myself, of liberal ideas, convinced that you are doing a good work for our countrymen."

I was received as a friend by the priest to whom I delivered the letter. While we were in conversation a group of romping children came into the room, and were presented to me by name as "sons" and "daughters" of mine host. When they had retired I said to the vicar: "You are very frank. I never met a *padre* so frank."

"How so?" he replied.

"You present me your 'sons' and 'daughters.' I have heard others speak of 'nephews' and 'nieces' and 'god-children,' but you are the first priest who has been frank and called the children by their right name."

"They are my children. Why should I deny it?"

"You should not. I honor your frankness. Will you allow me to be as frank and outspoken with you? Before God these are your children; before the law, civil and ecclesiastical, of your country, they are not—they are illegitimate. They may live to curse your memory, as I have heard more than one 'bastard son' of a priest do.

"You are living in open breach of three of the ten commandments. *Honor thy father and thy mother.* You have dishonored the mother of your children. How can you bid them honor you, or expect them to do so when they come to know, as they will, that they are bastards, and their mother and yourself are adulterers? Your breach of the seventh is also a breach of the ninth, since you are under a vow of celibacy, and are a perjured man—a false witness.

"Excuse my plainness of speech. I may never see you again until we meet before the judgment-seat of Christ. I would not have you reproach me there as an unfaithful friend and minister of Christ. Honor the mother of your children by marrying with her, for marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge."

My friend replied : " Would that I could ! But if I marry I shall be suspended from orders."

" Be suspended, and give thanks that you may be suspended from orders which God never gave. On the contrary, He says : ' If a man desires the office of a bishop he may be the husband of one wife, and a father governing his own children in all honesty of life. ' "

" That is not the question," my host replied. " If I am suspended I have no other means of livelihood."

" Say not so in a land where a man with a hoe in one hand and a handful of beans in the other has a means of livelihood in the soil which the Lord has blessed. But you are not limited to manual labor. You are an educated man. Open a school ; teach your own and the children of your parishioners. They will honor you when they see you honor yourself, your family, and the ordinances of our Lord Jesus Christ."

For reply I got an indolent shrug of the shoulder, telling of a conscience cauterized by the " prohibiting to marry and commanding to abstain from meats which is characteristic of the Holy Mother Church," who has fairly won her God-given title of " mother of harlots and abominations of the earth." I am well aware that it is no longer " in good tone" to use this inspired language in regard to " a sister church," and that he who uses such terms in the public assemblies of God's people is heard with astonishment. It may even be that they will be discounted by the readers of the *MISSIONARY REVIEW OF THE WORLD* as the prejudiced utterances of an uncharitable man. Let all such reflect that the writer has given thirty years of his life to the service of his Roman Catholic " neighbors," and is willing to give as many more as God shall give him, and to lay down his life in their service. He has given in this article only a few specimens of facts of which he has a store. He will never cease while God gives breath to cry : " Come out of her, my people, that ye be not partakers of her plagues."

[The editor thinks Dr. Chamberlain entitled to a hearing. He has seen the Romish system bereft of its rose-colored halo or superstitious nimbus of glory. He has found millions of people in Brazil, nominally Christian, who have no Bible, and most of whom do not know a Bible when they see it ! hundreds of priests, nominally celibates, living openly in violation of their vows, raising families and not denying it ! He has seen thousands of people actually worshipping St. Joseph, and living in vice and sin, more hardened to the Gospel because they belong to " the Church." He has spent all his public life battling with a form of Christianity which he has found more impenetrable to the truth and more implacable as its foe than the darkest paganism he has encountered by its side. Those who have looked on the system in the person of the scarlet-robed " cardinal" sitting as a prince in the " Parliament of Religions" at Chicago, may perhaps do well to see the other aspect of Romanism as it appears to one of the most self-sacrificing and devoted missionaries we have yet known in the entire ranks of that heroic band.—A. T. P.]

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Congress on Africa at the Columbian Exposition.

[J. T. G.]

There is a significance attaching to the African Congress held at Chicago which is quite unique. The ultimate result it is hoped will be the pushing of Africa afresh into importance under circumstances which will not divorce its commerce and politics from moral and religious obligation of the civilized white man, who, if events go as the dial indicates, must be the leader of the black man for the next hundred years. The Chicago *Post* declared that the two congresses which would attract the greatest public attention were the congress on Africa and that on arbitration. After the event, Dr. Edwards declared in the *Northwestern Christian Advocate* that, "not a single congress had so far made so deep an impression upon Chicago." The *Congregationalist* noted the distinguished scholars who had prepared papers, and said it meant much that King Leopold of Belgium sent his minister to represent him and to give the history of the Congo Free State. It also noted the gratitude of the freedmen for this recognition of their part in the saving of the republic in the late war.

Rev. Joseph E. Roy, D.D., Chairman of the Congress, in his address of welcome said :

"I have a word or two of congratulation, that in this assembly we are to have opportunity to observe and express the moral unity of the human race. Not that we have with us all the races ; but I mean that, having with us our brethren of the race and the land that have suffered the most of wrong from our own, the Caucasian, we may recognize in them and they in us the common constitutional elements of the one man made in the Divine image, and so that the ideal of this identical mental

and moral likeness and of the equality of rights in every individual of all the races shall be passed over to all the children of the whole family named in heaven and in earth."

The long array of eminent names actually present included Mrs. French-Sheldon, the celebrated African explorer, Heli Chatelain, Bishop Arnett, Le Ghait, Frederick Douglass and others, a total of fifty-one. Essays were sent by nearly an equal number of eminent scholars, explorers, and philanthropists. These included such names as Chailli Long, Robert Cust, Grout, Nassau, forty-nine in all. The Secretary of the Congress, to whom we are indebted for information, says essays yet to be furnished for publication in the volume of proceedings are promised by Rholf, Stanley, Stead, Tourgée, Blyden, State Director of Congo, and others, numbering in all twenty-seven. These will make a grand total when published, of one hundred and twenty-seven papers and addresses, covering the greatest questions of interest concerning the Dark Continent.

Eminent names will be missed from this roll of contributors. Sir Samuel Baker, Count de Brazza, Ravenstein, Schweinfurth, Wangemann, Wissman, and other recognized authorities were invited, but twelve or fifteen of the most eminent African geographers and scientists declined the invitation from loyalty to their professional societies. Distinguished men of the Southern United States rejected the invitation outright. There was considerable discrepancy between the theory of the sovereign of the Congo State as presented by Mr. Le Ghait, especially on the suppression of the rum traffic, and that of Mr. Cherry, who for three years has travelled in the Free State, who declares the Congo Free State only free in name, manned by officers banished from Belgium for her benefit, and says

that it pays its soldiers in rum, and that liquor is as free as ever before the Brussels Treaty.

Bishop Tanner, speaking of negro journalism, said the *Freedman's Journal*, established in 1827, was the first newspaper published by negroes, and the growth of negro journalism has been rapid since the war. Mr. Cable, however, declared that the modern negro's achievements in literature have been slender. He said there has not been time to develop it. In medicine negroes are acknowledged to have made progress as nurses, physicians, and surgeons, but they lack opportunity of negro hospitals and training schools in large cities, since only at the Freedman's Hospital in Washington and the Provident, in Chicago can they practise surgery. These are the only schools for negro women to be trained as scientific nurses. The Rev. Joseph Cook named twelve causes of the miseries of Africa, and traced the hand of Providence in historical events relating to Africa, and said commerce, Christianity, and both the co-operation and competition of nations were being visibly combined by no human power for the regeneration of Africa. He claimed that if the colored population of the world were to occupy their opportunities they must develop native leadership. He thought the brightest star of hope did not hang over Africa, but over the United States.

John M. Langston, a colored ex-Congressman of Virginia, read an address on "The Negro in Latin America, 1493-1893." He thanked God that Christopher Columbus discovered America and the West Indies, and if it were necessary for negroes to get to America that they should come through slavery, then he was grateful for the slavery. Madam Sofia Bompiani sent a paper on "Italian Explorations in Africa," and Fred S. Arnot one on "What the Africans Themselves had Done to Develop Africa." An African prince, Mauloulou Massaquoi, of Liberia, declared that there was very great interest felt in this

Congress by every African tribe which knew of it, and instanced a meeting of the chief magi of one of these tribes, at which they invoked the blessing of the spirits upon it, provided it was not organized to take from them their country. Mrs. French-Sheldon spoke on behalf of the women of Africa, and Mrs. J. T. Gracey presented a paper on the subject of "Women's Work for African Women."

On the languages and literature of Africa much of a learned character was presented. Dr. R. N. Cust, author of "Languages of Africa," sent a paper in which he pointed out the fact that the linguistic divisions corresponded with the different native races, Semitic, Hamitic, Nubah-Fulah, Negro and Bantu, and the woolly tuft-haired races, like the Hottentot and Bushmen. Tracing these languages in detail, he showed their relation to each other and to a common origin. Rev. Lewis Grout treated "The Function of each Family of African Languages," and Professor Scarborough, LL.D., the "Future of Foreign Languages in Africa."

Minister of Public Instruction in Egypt, Yakub Pasha, sent a paper on "Egyptian Folk-lore," and Mr. Chustensen read an essay on "Folk-lore of American Negroes," which was followed with an address on "Folk-lore" by Rev. Josiah Tylor, of South Africa.

Professor Seward's brief paper on "The Songs of American Slaves" pointed out as two characteristics of these as distinguished from those of other aboriginal people, that the expression is of idea as well as of emotion, and the sentiment is almost always religious. He quoted Dvorak, the great composer, who was satisfied that the future music of this country must be founded on negro melodies. "These," Dvorak said, "are the folk-songs of America, and your composers must turn to them. All the great musicians have borrowed from the songs of the common people. In the negro melodies of America I discover all that is needed for a great and noble school of

music. They are tender, passionate, melancholy, solemn, religious, bold, merry, gay, or what you will. It is music that suits itself to any mood or any purpose."

It was fitting that a half-dozen of the Jubilee Singers from Fisk University were at hand to reinforce these points with the negro and classical music which they furnished from time to time throughout the congress. An important paper was read on "Disease and Medicine in Africa," prepared by Dr. Felkin, Lecturer on Diseases of the Tropics at the Edinburgh School of Medicine. Bishop William Taylor, of Africa, discoursed on self-supporting missions in that country.

Mr. Fred Perry Noble, who with indomitable energy and tact as Secretary of the Congress seconded the able leadership of Dr. J. E. Roy, the Chairman, in the preparation of the programme and conduct of this Congress, read a paper on "Christendom's Rum Trade with Africa."

We have not been able so much as to catalogue the greatly varied proceedings. Taken altogether, the influence of this Congress must be stimulating and permanently advantageous to the broadest interests of the African race, and to the broadest consideration of the relations of other continents and other races with the Afro-American and the races of the polyglot Dark Continent.

Higher Christian Education and Self-Support of Missions.

BY REV. A. FULLER, D.D., PRESIDENT
CENTRAL TURKEY COLLEGE, AINTAB,
TURKEY.

The aim of every missionary worker should be to make himself unnecessary to the work as far as possible. The Word understood, accepted, and living in the hearts of men raised up on the field is the measure of his success so far as his work as a preacher and evangelist is concerned, but the work in any field cannot be regarded as satisfac-

torily established till it is practically self-supporting.

Self-support implies not only the raising on the ground of the necessary funds to provide for the work, but quite as important is the production and training on the ground of the men necessary to direct and lead the work. This, of course, implies a system of schools competent to afford the training needful for this result. The different missions in Turkey, each in its own way, have entered upon this work and made important and hopeful progress toward the end desired.

In the Central Turkey Mission the movement has been decided and bold. The Central Turkey College has been organized with the definite plan of turning over the institution to the care and direction of the native brethren in twenty-five years from its organization, or as soon thereafter as the trustees in America are satisfied that it is proposed on that basis to fulfil the objects for which it is established. Already more than three fourths of its teaching force is native, and in its general management it is put frankly and fully into the hands of the faculty and local manager, when all questions of policy are decided by majority vote. It is true, the president has certain powers of veto, and any question in regard to which there is serious division of opinion may be referred to the trustees in America; but practically these methods are never resorted to. Some misgiving has been expressed by friends as to whether it was wise to share such interests and responsibilities so fully with the native brethren till they have had more experience in college building, but the belief is that the quickest and surest way to raise up men of experience and ability is to put them to work under conditions involving grave responsibility. No doubt there is danger of mistakes, but mistakes under such conditions may become most valuable as educators, and if men of ability and high and generous purpose are secured for the direction of the work there can

be no reasonable doubt of the success of the plan. The same principle applies, of course, to all other forms of work ; responsibility and trial are the conditions under which all vigorous leadership must be developed. The problem, then, is to select able and true men and put upon them responsibility as fast as they show themselves competent to meet it. It is on this line of policy that the Central Turkey Missions have fully and distinctly entered, and so far the results have been most satisfactory and hopeful. All friends of missions will watch the further development of the plan with the deepest interest and liveliest hope.

Movements Toward Reform in the Old Gregorian Church.

BY REV. J. L. BARTON, HARPUT, TURKEY.

The Gregorian Church is the Armenian national church. The Christianization of the Armenians was largely brought about by Gregory the Illuminator at about 300 A. D., hence the name "Gregorian." Some two hundred years later the Bible was translated into the Armenian language. A few centuries after this the language of the people so changed that neither the Bible nor the ritualistic books of the Church were understood by the people.

I. We must first consider what are the needs of reform in the old Gregorian Church.

1. In doctrine they are not far from the Greek Church. They use pictures in their churches, pray to the saints, the greatest of which is "the mother of God," believe in baptismal regeneration, and the salvation of the entire Armenian Church.

But their errors in practice are more marked than in doctrine. As the Bible for centuries has been to them a sealed book, and the Church a national and therefore a political body, there has been nothing to keep spirituality alive among them.

2. Education had long languished, and few among the masses could read fifty years ago, and vast numbers of the priests and higher clergy were sadly deficient in this respect. Few of the priests understood the ritualistic service of the Church which they read daily, and hardly one of them could read intelligibly to others a passage from any book in his own language. These being the leaders, there was little or no desire upon the part of the masses for education.

3. There was little morality even among the officials of the Church. Drunkenness, dishonesty, and an utter disregard of the simple demands of the Gospel were common.

4. There was no spirituality or attempt at any, upon the part of the clergy, who used their office largely for personal gain.

It was thought that if the Word of God could enter the Church in the language of the people, and the clergy be so educated as to preach it at the regular services of the Church, that alone would ultimately work out a reformation in doctrine and practice, without creating a division in the Church as a national organization.

Therefore

II. The following attempts were made to reform the Church :

1. The Bible was translated by the missionaries into the spoken tongue of the masses, and a Christian literature was created.

2. Schools were opened throughout the country for giving a Christian education to the masses, but with a special purpose to help the clergy.

3. The Gospel was preached in the old Church by missionaries and "evangelicals" with the hope of arousing it as a church to a reformation.

The result was

4. That all of the "progressives" or "evangelicals" were cast out, and thus the "Protestant Armenian Church" was formed, and the Gregorian Church declared itself as opposed to the Bible in the language of the people, to the

education of the clergy and the masses, and to Gospel preaching.

History.—For over fifty years the separate work has gone on. The evangelized have been gathered into "Protestant Armenian churches," and a Protestant political organization was early formed. There are now fully one hundred Protestant churches among the Armenians scattered throughout the regions where Armenians dwell, and these are surrounded by a Protestant body numbering over 30,000.

There is also now a very well-established school system, including the common village school, the high and boarding-school, the college, and the theological seminary. There are about fifteen thousand Armenians in these schools alone, while large numbers are studying in schools which have sprung up under the stimulus of these institutions.

The mission press, which was early started, and the presses of the American Bible Society have been busy from the first turning out a Christian literature in the spoken Armenian language, which has been circulated among all classes.

During these years the pastors of the churches, the teachers in the schools, the colporteurs, the evangelists, and the missionaries have made effort to break down prejudice in the minds of the old Church adherents. They have seized every opportunity to present the claims of the Gospel in simplicity, not declaiming against the errors of the Church, but presenting the simple, positive doctrines of the Bible and their relation to life and practice.

Let us now see what this is effecting in the Church, and how it is producing movements toward reform.

1. Schools have sprung up in all of the cities in which Gregorians are found which are largely patronized. Thousands of Gregorians are also in attendance upon our own schools.

2. Protestant teachers are desired, as far as they can be secured, for the Gregorian schools, they frequently per-

mitting daily Bible lessons with the pupils, and even a Sunday-school lesson in some cases.

3. The better educated can no longer be satisfied with only a form of worship, led by an ignorant priest whom they know to be corrupt, and who has no interest in that which is spiritual nor in the general elevation of the people.

4. Three young men, Gregorians, are now studying in a Protestant theological seminary in expectation of taking positions in the old Church.

5. Many churches, and the leading national periodicals, are calling vigorously for a clergy which is sufficiently educated to prepare and deliver a Gospel sermon, and they wish to have the sermon incorporated into the regular service of the Church.

6. They are also demanding a clergy which is morally upright and able to command the respect of the people. The superstitious veneration of the clergy which once prevailed is passing away.

7. The priesthood is poorly supported. Many churches are now starving one priest where years ago they supported two or three or four. Many churches are without priests, because men cannot be found who will accept ordination. The priests are supported largely by fees for various services which the people are not now demanding, declaring them to be mere superstitions.

8. Many new churches have no pictures except one or two about the altar. Shrines are not so popular as heretofore, and there is a marked unbelief in the power of the saints and the efficacy of fasts.

9. Protestant preachers are very freely called to preach in the old churches.

10. The Christian literature which has sprung up has a large circulation among the Gregorians. The majority of the regular readers of the paper published for the evangelical churches in Turkey, and edited by a missionary, are members of the old Church.

11. The new translation of the Bible is practically accepted by all as the Word of God. It is found in thousands of non-Protestant homes, where it is read to a greater or less extent. It is also found in some churches where Gospel services are occasionally held.

Conclusion.—This movement is marked and positive. It may never lead to a general reformation of the Gregorian Church, but it is already leading to the evangelization of many within the Church, and we certainly have reason to hope that, as this number increases and as those other outside influences become stronger, even the Church as a body may be so reformed that we will class it among the evangelical churches of the world. For this we labor and pray.

Ways Chinese—Literary Examinations —Civil and Military Degrees.

BY S. L. GRACEY, UNITED STATES CONSUL, FOOCOW, CHINA.

No people in the world have higher regard for literary attainments than the Chinese. It is the absorbing desire of most families to have some relative who has received a literary degree, and all will unite to support a brother or more remote relative who is fitting himself for examinations. This they will continue to do for many years, even after the candidate has grown to mature age, and has a large family; the parents, brothers, and cousins may be very poor, but they will willingly contribute of their scant means to support the literary aspirant.

Among the successful candidates in a late examination for the "siu ts'ai" degree, which is the first or lowest in honor, in Shantung province, one village enjoyed the distinction of having three successful competitors—a very unusual thing. One was for a civil, and the other two for military degrees. The villagers regarded themselves so highly honored that they united to present the parents of the three young men with a theatrical exhibition (all the

numerous incidental expenses thereof and the feast as well being paid by the parents).

The joy and pride of the successful families in such cases cannot be appreciated by people living in western countries.

One of these persons was a lad of fourteen, while one of the others was an old man of seventy-six years; the latter had been trying for a degree ever since he was twenty. The Literary Chancellor regarded the essays of the old man as only of moderate excellence, yet agreed to give him a little "face" and the much-coveted degree.

It is not an uncommon thing for a father to select one of his sons for literary life, and sometimes even force him to struggle for the coveted honors. We are told of the case of a young man whose father was determined that his son should be literary, whether he liked it or not. The youth worked for many years under rigid compulsion of a teacher who realized the father's ideal of severity and thoroughness. At the age of nineteen these efforts were rewarded by the young man's attaining the first degree. He now hoped for release from exacting and unwilling toil, but to his dismay found that his father's ambition was only whetted to a keener edge by his son's success, and the latter was given to understand that he was not to pause until he had taken the second and even the third degree. Finding his father inexorable, and fate too strong for him, the young man struck for liberty in a way peculiarly Chinese, for he hanged himself with his girdle, and was examined no more.

An effort is being made to introduce something of Western mathematics in the examinations in the northern provinces, and at the last, two problems in mathematics were given out: one of these asked for the superficial area of a globe the diameter of which was eighteen inches; the other was, If eight thousand piculs of rice are carried at thirteen tael cents per picul, and the freight is paid in rice at taels two and

a half per picul, how much rice is expended for the freight? It is said that this question was given to ten thousand students in the Tungchang Prefecture, and that only one man attempted its solution, and failing, was snubbed by the chancellors as being an ignorant pretender; yet if any one had been able to give an answer to such a simple question, which would not have puzzled most American boys of twelve years, he would doubtless have obtained his degree at once. Since Western mathematics have been given a place in the examinations to even a small extent, there has been a great desire manifested to learn the formula (*fa'rh*) by which foreigners so easily and quickly get correct answers. The Chinese scholar pays no attention to scientific, mathematical, or philosophical books or studies, the five classics and the four books of Confucius, Mencius, etc., being the only studies considered of any value by the *literati*; and these are the only things on which they are examined for degrees and promotion. A few days since, accompanied by a graduate of the second degree, I made a visit to the examination halls at Foochow, where last summer over eight thousand students assembled in the triennial examination for the second degree. Out of that number one hundred and twenty passed satisfactorily. Over the entrance gate are characters announcing the hopelessness of any one attempting to enter there who is not a diligent scholar. At a short distance another wide gate or folding door is passed and entrance gained to a passage-way divided down the centre by a stout, high picket fence, which separates into two streams the crowd of persons entering. As they pass an open window the name, family, age, and place of residence of each is recorded, and each one is given a slip of paper on which is written the numbers of the passage-way and cell he is to occupy for the next three days and intervening nights. He is then hurried along through an archway under another large building occupied by the

Literary Chancellor and his assistants, who pass to each candidate blank paper of a fixed size and ruling used only in these examinations, and on which he is to write his essays. Under guard of officers all are hurried along a broad uncovered passage-way, from which over a hundred alleys run off on either side at right angles. Each of these alleys is about three feet wide, and on one side is a plain dead wall eight feet high and toward which each cell faces. The cells are about seven feet high, four feet wide, and three feet deep, and are entirely open in front. Two or three boards, whose length is about four inches greater than the width of the cell, are made to slide into grooves on either side; one of these, being pushed back against the inner wall of the cell, forms a seat for the scholar, facing outward; the other board is slid in toward him at a height convenient for him to write upon, and forms his desk. The cells are not much better than the calf-stalls of a common county agricultural fair, being very barren, dirty enclosures, unfit for any one to remain in one hour during the heat of summer, when these examinations are usually held; but these eight or ten thousand persons remain there closely confined for three days together, when all are dismissed, and the worst of the *débris* is cleared away. In two or three days all return again for three days more of confinement and work, and this is repeated for the third time. I have visited these halls months after the examinations were over, and found the passage-ways still cluttered up with the refuse left by the scholars.

During the examinations last summer three persons died in the cells; one from the bite of a serpent, and the others from exhaustion. The alleyways are constantly patrolled by guards, who keep the students from communicating with each other, and have the general charge of them while in the enclosure.

Each student has provided himself with provisions, candles, fuel, and bedding, else he must go without such com-

forts until the three days have passed, unless it may be that some boiled rice is distributed by the authorities, as is sometimes done.

At the end of the third day or earlier, if the candidate has completed his task, all are discharged for three or four days, when they must return for a second tour of three days. On entering the second time, each one draws new numbers for his cell and alley, care being taken that a candidate shall not occupy the same cell or passage-way he was in before. Near each of the four corners of the barracks watch-towers are erected and soldiers placed on duty, with instructions to shoot any one who may attempt to communicate with persons outside the walls. There is, in fact, an outer wall about twenty feet from the inner wall, which would seem to make communication impossible; but the people must be duly impressed with the determination of the officials to have the examinations conducted in all fairness. Notwithstanding this seeming effectual scrutiny, there are ways enough devised by the crafty to get their essays passed upon favorably. When all are properly seated in their respective closets, the themes for the essays and poems are given out, when the student has the first intimation concerning the subject upon which he is to write. The first set of questions are taken from the four books of the Chinese classics. As the essays are finished they are taken for the first examination to a company of literary men whose duty it is to examine, not the substance of the essays, but simply whether the rules for writing have been observed. If any of these rules are violated the paper is posted in a public place, and the merit of the essays is not considered. That ends the chance of that poor fellow, however good his composition may be.

Such as pass this examination as to form and appearance are then transcribed in red ink, a large number of proficient copyists being employed in this part of the work. This is done to

prevent any possible communication by marks, blots, or omitted spaces with the examining commissioners. The copies and originals are again carefully examined by two persons, as proof-readers, to see that they have been truly reproduced. The copy in red ink is then sent to the twelve higher literary critics, who each examine it in turn, and as each one reads he places his verdict upon the paper in a small red-ink circle upon the top of the roll, or lays it aside if he does not approve. Those marked with the red circles are sent to the Prefect, and as each one is handed to him, a drum (called the recommending drum) is struck once by him. These essays are then passed to the examining commissioners, who have come from Peking. Each is read carefully, and distinguishing marks of excellency are placed upon each. This method is pursued at each of the three sessions. The students enter the arena of conflict, and at the end an immense collection of essays and poems are on hand to pass the scrutiny of the official examiners, who do not leave the enclosure until the papers are all examined and marked. The governor is allowed to come out ten days after the examinations have closed. The others must remain prisoners until their work is completed. Large rooms are provided for their occupancy, food being brought to them by attendants, but nothing from outside the enclosure.

When the question of the successful candidates is determined, their names are written in large characters on a paper, which is put up on the "Drum Tower," some thirty feet from the ground, and a great crowd soon assembles in the street in great eagerness to know the result.

The successful candidates are officially notified some days later by receiving a large piece of red paper with the name and rank in the examination written thereon. Congratulations from the officials follow, and an invitation to a feast at the *yamen*. Feasts at his own parents' house and at his father-in-law's house are followed by complimentary

feasts given in his honor by his friends.

He must perform the worship of heaven and earth, the ancestral tablet of his own family and that of his wife, if married, etc. The graduate is allowed to put up two tablets: one over the front door of his house, the other over the ancestral tablet inside. These are about six feet long and three feet wide, and if of the first twelve in his class the characters proclaim also that high honor, and all the near relatives are allowed to erect duplicate tablets over their doors.

The successful candidates in this triennial examination receive the second degree, which corresponds to the A.M. of American colleges, and entitles the person gaining it to go to Peking to take part in the examinations for the third degree. This is much more severe, as the contest is between the best scholars, who have thus been selected from all parts of the empire. Out of several thousands who present themselves, only a small number obtain the honors of the third degree, which corresponds to our LL.D. Of these several are selected to pursue their studies at the Imperial College, the Hanlan or Tung Weng College, which is under the charge of Dr. Martin, and where the modern sciences and mathematics are taught, and where men are prepared for duties as engineers, master-mechanics, interpreters, etc. Graduates from this college are also deputed to act as chancellors of examinations, state historians, poets, etc., are allowed a compensation, and are regarded as expectant officials. Selections for office are made from the list of graduates of the last two mentioned degrees. All successful graduates from the first degree onward are regarded as composing the *literati*, and their opinions in regard to all matters of a social, political, or religious character have great weight with the common people. It is from this class that the opposition to Christian missions comes chiefly, and they will generally be found at the bottom of most of the disturbances in which foreigners are involved in China.

Men Wanted for Chile.

The Rev. John Mather Allis, D.D., Santiago, Chile, sends us an "appeal" just issued by the Presbyterian Mission in Chile, suggesting that as the special mission of the REVIEW is "to inform and stir up the churches," the publication of this "appeal" may "stir up not only the people addressed, but all who read the magazine." He adds that they of the mission field find in the REVIEW "stimulus and cheer." We have the alternative of summarizing from the "appeal" or postponing the whole for a future number, and we choose the former. (J. T. G.)

They say:

"1. We need a new man for Concepcion, a most important point, having about 30,000 people, and rapidly growing. It is the main distributing point for the south of Chile. It has already an established church and a good force of co-operating workers.

"2. To the south of Concepcion is an important region which we call the new south, as it is the frontier of Chile, and is being filled up with a mixed population from Europe. It is the most fertile part of Chile, and from an agricultural point of view the most valuable part of the republic. It has railroad communication with the capital and with the seaboard. In this region are the cities of Los Angeles, Angol, Collipulli, Traigen, and Temuco, with populations varying from 2000 to 10,000, and rapidly growing. In some of the newer places the Roman Church has not yet taken hold, being without buildings and with only occasional mass. To these towns a good man would have a cordial welcome, and find a very promising and encouraging field, giving largest opportunities for hard work and for rapid results. A man who knew German and French would be desirable.

"3. To the north of Concepcion and 250 miles away is another important section, which we have entered and which we should more thoroughly man. Talca is its chief centre. Formerly we had men there, but for several years the place has been vacant. We still hold some special funds contributed several years ago for a church building in Talca. To the north of Talca are San Fernandes and Curicó, cities of 8000 and 15,000 inhabitants, and Talca is soon to be connected by rail with Constitucion, a port town of 3000 people. In this latter city we have a church and a school for poor children. The church is languishing for want of pastoral care. We have no one to take

charge of that point. We desire to combine this immense region of 50,000 inhabitants under the care of some live man who can do hard work, can strive against every difficulty, and who will preach the Gospel to these thousands who have no spiritual acquaintance with the truth.

"4. In the northern provinces the most important city is Antofagasta, 15,000 people. This place is the most important port north of Valparaiso, as it is the natural entrance to Southern Bolivia, and there has been constructed a railroad from it to Oruro, and this railroad will soon reach La Paz. Antofagasta is an important mining and nitrate centre. Here is a noble diocese for a consecrated Presbyterian bishop. The Roman Catholic religion has ceased to be a spiritual force, and is no longer a strong social factor; even in politics she has lost her grip. The people will welcome a capable, energetic minister. A lot was offered not long ago on which to erect a house of worship. There are here a goodly number of English-speaking friends who will rally around the right sort of a man, and he could begin at once to organize his forces, and do work in English while he was getting hold of Spanish. Thus he will not be alone, but will at once have spiritual, social, and financial co-operation. There are other important ports to the north and to the south of Antofagasta within easy reach by steamer. At Tal-tal there is a faithful little group waiting to be organized into a church, and ready to co-operate with any pastor that will come to help them from time to time. These are Chilians. In Tocopilla a lot and \$1000 have been offered for a church provided a right kind of a man came. It might be noted that a missionary physician might have vast influence in the northern coast towns and find a good support."

The "appeal" has the following paragraph:

"So we plead for Chile. Chile, blind with the heredity of Romanism, which has here reached a fearful phase of development, would turn her sightless eyes to you did she understand that for her affliction you have a remedy; Chile, palsied with the false philosophies of Europe, which in advance of Christian missions have scattered themselves broadcast in all this land, and has taken a strong hold on many who are dissatisfied with the puerilities of the Papacy, would stretch her palsied arms to you had she the power and did she know that you have for this dread malady a certain cure; Chile, suffering

from the leprosy of sin, which has honeycombed her every fibre, has reached the very marrow of her bones, and is showing itself in horrid effects in her priesthood, in her political developments, in her business relations, and in all her social life, would plead with groans that would touch every heart that you would come over and help her, were not her very tongue destroyed by the dread disease that is rotting her poor body to death piecemeal."

The Congress on Peace and Arbitration.

Among the congresses at Chicago which necessarily interest missionaries was one on Peace and Arbitration. Assistant Secretary of State Quincy presided. W. Evans Darby, of London, England, contributed the first paper on "Origin, Principles, and Purposes of Peace Societies." Letters were received from many distinguished foreigners, among whom were Bjornstjerne Bjornson, the Norwegian poet; M. Dumas, France; Dr. Gobet, England; Jean Clerc, a member of the Swiss Parliament. A paper on the history and work of peace societies in Europe was read by William C. Braithwaite, in which he did not claim that all the triumphs of law over brute force were to be traced to peace societies. But he said these societies had special duties, among which he enumerated the following: They should act as vigilance committees, scrutinizing the foreign and military policies of governments. They should watch the tone of the press and public opinion, and show themselves alert against every deviation from national justice. Fourthly, they should press forward practical means to the establishment of arbitration and peace. Lastly, they should investigate the fundamental principles of peace and work out solutions of the international problems which confront the world, so as to be ready with a wise and practical scheme of pacific policy. The bare statement of these five points shows the value of peace societies and the need of supporting them at the highest point of efficiency.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The Reformed Church now purposes interesting its Endeavorers in missions by the use of "Christian Endeavor missionary tracts." The first one is on "Chitoor, India—the Christian Endeavor Missionary Station," and is by the wife of Rev. W. I. Chamberlain, Christian Endeavor superintendent of India, the "Christian Endeavor missionary" supported, through their denominational board, by the Endeavorers of the Reformed Church in America.

The beginnings of what may prove to be an important extension of Christian Endeavor are to be found in the Mothers' Society of Christian Endeavor which exists in the First Presbyterian Church of Topeka, Kansas. It has a pledge, wherein the mothers promise aid to the Junior society in which their children are at work, promise daily prayer for that work, and an earnest attempt at regular attendance on the Mothers' society and to add to the interest of its meetings. The gain from such a society as this will be felt equally by the mothers and by the Juniors. The meetings of such a society may be held monthly, or whenever the mothers' association would regularly meet.

The Presbyterian Endeavorers of Carbondale, Pa., are certainly worthy of praise. For some years the society has been carrying on a mission school. Last spring the session of their church suggested that they should build a chapel for it. This they undertook to do. They subscribed, invested, solicited funds, drew up their plans, and finally built the mission chapel. It is a beautiful building, fully equipped, and cost \$1400. Under the direction of the society two weekly services and a Sunday-school are here maintained, and very appropriately it has been named Endeavor Chapel. In this mission a new Christian Endeavor society has been started which, if it is true to its

history, will be a working body indeed.

One of the most important actions of the last English convention of Christian Endeavor societies, held at Bradford, was a resolution inviting the annual conferences of the various denominations to consider the Christian Endeavor work, with a view to its formal adoption. The response has been remarkably cordial, and very gratifying. The Conference of the Methodist New Connection placed its imprimatur upon the Society, and since then the Endeavor societies have multiplied in many of their circuits. The Annual Assembly of the United Methodist Free Churches—a large and influential body—has also adopted the Christian Endeavor Society without change. Says the denominational organ, *The Free Methodist*, "Among the decisions of the Annual Assembly which are likely to have far-reaching and blessed results, we place the one indorsing the Christian Endeavor movement, and directing that ministers shall be instructed to bring the matter before the various churches in their circuits. It was notable that the judgment of every speaker in the Assembly, who had practical acquaintance with the workings of the Society, was not only favorable, but strongly so." The Synod of the Moravian Churches unanimously adopted the following resolution: "That in response to a resolution from the last national Christian Endeavor convention, addressed to all evangelical churches, this synod expresses its official and formal approval of the movement of the Y. P. S. C. E." The Guilds' Council of the Congregational Union of England and Wales, having in charge the young people's work in that denomination, has heartily recognized the Christian Endeavor movement, and placed Congregational Endeavor societies on an equal footing

with Congregational Young People's Guilds. Dr. Booth writes for his own denomination: "The Council of the Baptist Union, at their meeting on Wednesday last, unanimously resolved to commend the work of the young people's societies of Christian Endeavor to the sympathy and support of the churches of our denomination." Thus the cause is growing in England, not merely in the love and enthusiasm and earnest labors of the young people, but in the favor of their cool-headed and wise-hearted elders.

Some Denver Christian Endeavorers have led the way in a line of work that might be taken up by united or separate societies everywhere, to the great good of all. In the basement of one of the churches they have opened an employment bureau, which aims to furnish working people with situations, and employers with workmen. No commissions are received; the entire service is free. At certain hours in the day members of the society are to be found in the rooms, to receive applications for work and workers, and fill them. A large committee of Endeavorers seeks out places to be filled. The experiment has started favorably, and it is to be hoped that it will meet with abundant success. With necessary modifications, the plan might be adapted to small towns, and even to country communities.

Of the 603 churches of the Reformed Church in America, 313 possess Endeavor societies.

A single Christian Endeavor union, that of the Galesburg, Ill., district, contributed last year to missions the sum of \$1600. This is half a dollar a member more than they gave the year before, and is an average of \$4.86 apiece.

What promised to be something unique in the way of missionary education was nipped in the bud by the opening of the World's Fair gates on Sunday. With the help of returned missionaries and prominent travellers from the Orient the Christian Endeavor

Missionary Institute, of Chicago, was planning, for the Junior Endeavorers of Chicago, a missionary trip around the World's Fair. Under such guides that would have been an experience the Juniors could not forget.

A group of Chicago Endeavorers, returning from the Montreal Convention, were singing "Throw out the life-line." By this an unconverted sailor near by was attracted, and drawn into a conversation which resulted, as the Endeavorers afterward learned, in his conversion.

A Massachusetts society sends out regularly, in the name of its pastor, invitations urging the Endeavorers to take some part in the next Church prayer-meeting. Each week these invitations are sent to five Endeavorers, different from those that took part the week before. The plan works well, of course. Another society—this time in St. Louis—prints on the inside of its topic cards the Christian Endeavor topics, but on the outside the subjects for the prayer-meetings of the older folks. This also is excellent.

The Missionary Committee of the First Congregational Endeavor Society of Trinidad, Col., conducts a flourishing Chinese Bible School. This school has sent \$50 to China for missionary work. One of the Chinese boys in it is an active Endeavorer, and is to become a missionary. One member of this society is a missionary in Mexico, two are preparing for the ministry, one young woman for the foreign field, and others intend to become missionaries.

The pastor of a certain Methodist Protestant Junior society of Christian Endeavor decided, last summer, that the society ought to have a vacation. He announced the vacation to the society. To his surprise, the little faces began to cloud over. "You are glad to have a vacation, are you not?" he asked. "All who are, please raise your hands." Not a hand went up. In astonishment the pastor asked, "Who would rather have the society go on just as usual?" Every hand

went up at once! That society took no vacation.

The young men in a Presbyterian Endeavor society of Victoria, Australia, hold evangelistic services regularly at three points, and expect soon to begin work at a fourth station. The Baptist Endeavor Society of North Shields, England, has organized a very successful mission band, whose services are almost always attended with conversions.

England now has over seven hundred Christian Endeavor societies.

An English Christian Endeavor society recently combined pleasure and service in the following beautiful way. They went on an excursion to a beautiful glen on the river Liddel. After a praise service they had a picnic supper there. On their way home they halted at a mining village and conducted an open-air Gospel meeting.

At the International Christian Endeavor Convention, to be held next year at Cleveland, a new and most interesting feature will be the awarding of one hundred beautifully engraved diplomas to one hundred societies, under the following conditions: Twenty-five will be given to those societies that, during the coming year, report the most work done in the interests of Christian citizenship. Twenty-five more will be given to those societies that, in proportion to their membership, report the largest number of systematic and proportionate givers of one tenth of their annual income. Twenty-five will go to those societies that report the most work done in the promotion of good literature, especially in the circulation of denominational and other religious papers and magazines. And twenty-five diplomas will be given to the societies that are instrumental in forming the largest number of Endeavor societies—Junior, Young People's, Senior societies—any kind will count, if they are genuine Endeavor societies. In addition to the State banners of badges usually given, there will be awarded at Cleveland three beautiful local union banners.

These banners will be given, one to the local union that, as a union, does most in the cause of Christian citizenship; another to the union that reports the largest number of proportionate givers; and the third to the one that brings into the Endeavor interdenominational fellowship the largest number of Endeavor societies. Doubtless the presentation of these diplomas and banners will furnish one of the most interesting features of the Cleveland Convention, but by far the best part of it will be the noble work for which the symbols will stand.

The Junior Endeavorers are indeed progressing rapidly where they are able, as is related of a Junior society in Lincoln, Neb., to conduct, in the absence of the pastor, an effective missionary service on Sunday morning!

Rev. W. C. Pond, D.D., thinks the Y. P. S. C. E. especially helpful in missions among the Chinese, because it teaches them to speak tersely. It divides the work fairly among all, keeps the business meeting in a subordinate place, and discourages long exhortations—three lessons the Chinese convert needs to know. The Endeavorers of the Pacific coast give a most cordial welcome to their Chinese brothers when they appear in the union meetings.

The Christian Endeavor Society is looking up as a force for evangelization. Its contributions to the mission work of 18 denominations last year amounted to \$63,000. Of this the Presbyterians received \$24,568, the American Board, with the woman's boards, reports \$13,579; the Home Missionary Society, \$3317; the American Missionary Association, \$3472; the Church Building Society, \$2100; and the New West Education Commission, \$494.

“He that soweth the good seed is the *Son of Man*, and the field is the *world*; and the good seed, these are the *sons of the kingdom*.”

IV.—EDITORIAL DEPARTMENT.

Woman's Work for Missions.

Christian women, for centuries kept in the background, are beginning to hold their true place and wield their true influence; and we are learning more and more to emphasize three things with regard to Christian womanhood:

1. Woman's normal status in the kingdom of Christ, and her position in the family, in society, and in the Church, through her identification with her Redeemer; her infinite debt, not only for salvation, but even for social standing to Christ, as seen in the contrast between Christian lands and pagan lands.

2. Woman's work abroad. When Dr. Eli Smith, of Syria, was asked whether he would advise young men to marry before they go to the foreign field, he said, "In ordinary cases, yes," and for five reasons: (1) Every man is dependent for certain home comforts upon woman's care and thoughtfulness, and if he has no wife of his own he must depend upon somebody else's wife, which is not fair; (2) that ordinarily it is a ground of suspicion that a man appears on the field unmarried; (3) that he would find that instead of taking care of his wife, she largely takes care of him; (4) that nothing is more needed in the foreign field than the practical exhibition of what Christianity does for woman, as daughter, wife, mother; (5) that no work done in the foreign field is oftentimes more effective than that which is done directly by the woman herself. The fact that only woman can reach woman in many Oriental lands constitutes a Providential call for woman's work as a necessity. The work of Mrs. Capron, in India, of Miss Agnew, in Ceylon, of Miss Ferguson, in South Africa, not to speak of hundreds of others, is sufficient proof of what woman is capable of doing among the women and children of these degraded lands.

3. Woman's influence at home. As the centre of home life she helps to create its atmosphere; the shaping of child life, through the bearing and rearing of children, lie especially in her deft hands, and she has set us a glorious example of self denying giving, consecrated wealth, and the renunciation of luxuries and even of comforts for the sake of her Lord.

Who can measure the influence of consecrated parentage upon children! The records of criminal life supply startling facts as to the influence of a godless ancestry. The Jukes family was traced through five generations to one vicious man, from whom over seven hundred children and descendants had come, and they were a body of criminals, paupers, prostitutes, and vagabonds. There were not twenty skilled workmen in them all, and of these half had learnt their trades in prison. More than 50 per cent. of the women were prostitutes. If such a criminal ancestry may come from one degraded stock, who shall say what might be the results in the consecration of offspring if marriage and the family life were properly consecrated as the sources of missionary supplies!

We are to have companionship with Christ in travail for souls. In Isaiah (53) we are told that "He shall see all the travail of his soul, and shall be satisfied;" and in Galatians (4: 9) Paul says, "My little children, of whom I travail in birth until Christ be formed in you;" and again, "In Christ Jesus I have begotten you through the Gospel." In Colossians (1: 24), "I fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." These and kindred passages show us that Christ's travail of His soul is to be participated in by all true believers who form His body, and must therefore, as the members of that body, share in the

travail of the body. We do not see how there can be any true discipleship which is not connected vitally with the missionary work.

God seems to reckon history according to the fulfilment of His plan. The four hundred and eighty years (in 1 Kings 6 : 1), from Israel's going forth to the building of Solomon's temple, cannot include the seven periods of servitude. Six hundred and eleven years seem to be the full time, but deducting for servitude one hundred and thirty-one years, we have just four hundred and eighty. And so as to the seventy heptades of years in the ninth of Daniel, it would seem that certain years are omitted from the reckoning, during which the people of God were unfaithful to their covenant. There seems to be a prophetic calendar in accordance with which time is reckoned only by what is achieved for God, and, if so, how many centuries of the Church's life must be dropped out on the calendar of God! "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial; we should count time by heart throbs. He most lives who thinks most, feels noblest, acts best." It matters not how long we live, but how; and so judged, the "how" determines the "long."

George Müller, founder of the Orphanages on Ashley Downs, Bristol, England, gives facts which show what a stimulus has been given, in late years, in Great Britain to the work of caring for children who are without parents or helpers. He says: "When I began the orphan work, fifty-seven years ago, there was accommodation in this country for three thousand six hundred orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labors, such an impetus has been given to orphan work that institutions have sprung up in various parts of Great Britain, by means of which more than one hundred thousand orphans can now

be provided for; and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them up." Mr. Müller finds it necessary to *advertise for orphans*—a novelty in the history of beneficence; and it is pleasant to see that faith in God, continued prayer, and well-organized labor can thus meet and supply a human want.

There has been a marvellous prominence of consecrated shoemakers in the work of missions. Coleridge when at Christ's Hospital was ambitious to be a shoemaker's apprentice, declaring that shoemakers had given to the world a larger number of eminent men than any other one handicraft. Compare William Carey, John Pounds, Milne.

DEAR MR. EDITOR: Are there many missions in India that have stations supported entirely by their own *native members*, at least local expenses met—*i.e.*, the support of its pastor, etc.?

Might it not be of great use if an invitation in your columns were to bring short accounts of the different plans tried by the various missions, and the measure of their success. The expenses of travelling and generally superintending may for many years be required from *without*, but if any missions having many stations can raise a body of members who will in most places keep their own local affairs on their own feet, they must feel indeed the work is succeeding, and that from among such members must come the best class of men who will give *themselves* for the work.

Here are a few methods carried on in some places: A handful of grain set aside each day before cooking (Ceylon and South India); collections of grain and coin in meetings; members' regular "class money," weekly or monthly; tithes; harvest thanksgivings; consecrated portion of field, grain or dairy produce; free labor; villages invite teachers to feed in turn at each house; fees for offices performed, as marriages,

etc.; special subscriptions for special objects, as buildings, etc.; self-denial proceeds.

W. H. GREET.

AHMEDABAD, June 29th, 1893.

An appeal comes from Samokov, Bulgaria, February 23d, 1893.

"We lack type in the printing division of the Industrial Department of the Collegiate and Theological Institute. Immediately on the establishment of this enterprise the number of students went up from less than thirty to more than seventy. We have a fine body of teachers, native and foreign; lower classes always well filled; scores and hundreds of students come, hoping to learn a most useful art, and support themselves during their course. The present is a crisis with us. The diminishing number of students, on account of our inability to give them work, is a painful sight. The increase of licentiousness and intemperance all over the land, both protected by the government; the formation of societies for the purpose of extending infidelity and atheism; the corrupt influence of the socialists and the socialistic press and the almost entire absence of a healthy literature spur us on.

"There is a sad lack of good, elevating books. The people are poor, but there is an increasing demand for instructive books if the price is cheap. Now we can print a book of two hundred pages and sell it at twenty cents, or half the size for half the price. The work on such a book would support two young men for a year. If we have plenty of this work to do, so as to employ from twenty to thirty boys, then we get orders in abundance from without; while if we do not have our own work on which to depend, few boys can be employed and the patrons are not satisfied with the necessitated slowness of the work. We need at once eighteen cases of type, which, with the brass rules, galleys, etc., will cost \$100 each. Unless we can get a considerable reinforcement in our type, many of our students must leave within a few months. Sev-

eral have already gone. There are not less than twelve young men who can entirely support themselves now in connection with the school. The tripod of religious progress consists of the pulpit, the school, and the religious book. We have the three, and wish to make each more efficient by union with the others. Every one says that a good book is a very precious thing to possess in one's own language; that a young man possessed of a good education and an excellent character is a far more priceless treasure to the community where he lives. We wish to use the creation of a good book as a means of raising up young men of this type. The need is great, the call imperative. Friends who are led to send money (exchanges on London are best) may send directly to me, and I will give such a good report of the work it has accomplished in a short time as will astonish them. We read THE MISSIONARY REVIEW OF THE WORLD with intensest interest.

"Yours very sincerely,

"FREDERICK L. KINGSBURY,

Medical Missionary of the A. B. C. F. M.

It is proposed to raise \$25,000 as a "Mitchell Memorial Fund," to be expended upon the Laos field, toward which he felt so tender an interest. To this proposition we give our heartiest concurrence. No man of modern times has had a more seraphic missionary spirit than Dr. Arthur Mitchell, no field is more needy or more promising than the Laos.

The appeal of the Laos Mission, sent out from its last meeting, has been scattered far and wide, and every friend of missions is familiar with the large opening in that land for wide and fruitful service. It might be well to repeat the closing lines of that earnest appeal. "We ask for four ministers, four physicians, their wives, and two young ladies—in all eighteen laborers. We ask for the establishment of three new stations and the building of five new residences, besides the enlargement of

the boys' school building. We offer no apologies for the large amount asked. One of our number has thus voiced our unanimous feeling: 'I believe that God has awakened us as a mission and as individuals, and woe be unto us if we allow this awakening to go no further than our own hearts. We ought to shout this call—shout it until the Church must hear it.'

"Tell the Church that the hand of God is in this matter. The Presbyterian Church has a free field and full responsibility in this Laos land. With a meagre force, and working on a small scale, we have been signally blessed in the past. We now appeal to the Church to seize the opportune moment, obey the voice of Christ, and evangelize the whole land. Our appeal is sanctioned by the judgment of every missionary on the field, by unusual providential openings, and by the most urgent necessities. It is backed by all the prayers of the missionaries, and, since the first day of the week of prayer, by the daily supplications of hundreds of Laos Christians. The form of the answer we leave with Him who has inspired the prayer. It may be that one or more far-sighted, wealthy Christians may be led to make themselves a name, and earn an everlasting reward by handsomely endowing this mission. We believe, with Dr. Pierson, 'that the time is coming when men will dispose of whole estates, as Robert Haldane, of Airthry, did, that they may give the entire proceeds to the erection of new mission stations, and the sending forth of new missionary laborers.'

"Or, the answer may come through increased contributions from the whole Church. The fact is, that the Church as a whole has never undertaken to obey her Lord's commands. It may be that a 'little child shall lead them'—the little Laos Mission may be the one to sound the trumpet-call which shall start the whole Church on the forward movement of the new century of missions which is just opening."

Contributions should be sent to Will-

iam Dulles, Jr., Treasurer, 53 Fifth Avenue, New York City.

The following note has been received from Mr. Meakin :

Please correct an error, in the opening sentence of my article on "The Greek Church and the Gospel," in the October REVIEW (1892), in which, by a slip of penman or compositor, the words "Greek Church" stand in the place of "Eastern Church," as numbering more than Protestantism and Romanism together. The Greek Church is subsequently shown to be only one section of that vast Eastern Church so little known to us, yet holding in its darkness so large a proportion of our race. I take the opportunity of pointing out that my home is Morocco, not Tunis, as there given (where the article was mailed), and that my name should have read

J. E. BUDGETT MEAKIN.

The following missionary programme has been suggested for the "Cross-Bearer's Missionary Reading Circle" for October :

The World's Congress of Missions asks all Christians over the whole world to observe Sunday, October 1st, as the World's Missionary Day.

MORNING SERVICE.

1. Hymn, "Jesus shall reign where'er the sun does his successive journeys run."

2. Prayer for the world's evangelization.

3. Scripture lesson, Matt. 18 : 1-20.

4. Hymn, "Watchman, tell us of the night, what its signs of promise are."

5. Sermon by the pastor (thirty-five minutes). *No manuscript*, if possible. Direct, pointed, awakening. Subject, "John G. Paton and His Work among the South Sea Cannibals."

6. Prayer. Prayer-hints : That the Church may have the faith of the Old Testament prophets concerning the success of the Gospel ; that the apostolic spirit may abound in this age ; that the Church at home may be awa-

kened to the needs of the nations, and that the spirit of Christ may take possession of those who resist him at home, and of even the savages who hear of the Prince of Peace.

7. Question (to be asked by the pastor), How many present will agree to read at least one book on missions between now and Christmas Day? Take names.

8. Hymn, "The morning light is breaking; the darkness disappears."

Sources of information: "The Story of John G. Paton" (\$1.35) may be obtained from the Secretary of the C. M. R. C. M. L. GRAY, *Pres.*

Hinduism and its Relations to Christianity, by the Rev. John Robson, D.D., of Aberdeen, Scotland, is issued in a new edition by Oliphant, Anderson & Ferrier, Edinburgh and London.

It is an admirable treatise by a competent and scholarly hand. To those who would grasp the great questions of Indian civilization and Indian missions, it furnishes a brief, clear, and comprehensive analysis and synthesis of matters of great importance. Dr. Robson writes from twelve years of personal, practical study, when in constant contact with the system. He makes no such mistake as to undervalue or depreciate the subtle philosophy, high ethical teaching, and many social virtues of Hinduism; nor does he deny that it embodies many of the leading religious truths of Christianity. But, while conceding all that can be safely conceded, he stoutly and intelligently maintains that Christianity is the only true faith, and the only hope for India or the world. The "light of Asia" is practically darkness, and great darkness. In this seductive and subtle system there is no such exuberance of wisdom and goodness as makes the Gospel needless, but in the chalice there is mingled a poison which fatally prevents its benign influence—an "ineradicable vice which neutralizes all that is good, and has paralyzed and must paralyze all those efforts at reform

within Hinduism which the more enlightened Hindus have made and are now making." Dr. Robson leads his reader to the conclusion that, notwithstanding Hinduism, India must have the Word of God and the Gospel of Christ, or perish in sin and night.

The Arya Samaj and the Brahma Samaj both deny the forgiveness of sin; in the latter the premises are Christian and the conclusion is Hindu; in the former both premises and conclusion are Hindu. And now, while Indian thought is introducing theosophy as a new cult into British and American society, as the worship of Isis crept into Italy in the first century; now that the Mahatmas, Metempsychosis, and Karma are becoming familiar terms to Christian ears, it is time that intelligent students of missions followed such a guide as Dr. Robson in the critical and candid investigation of Hindu religious philosophy.

Rev. Josiah Tyler's *Forty Years among the Zulus* is published by the Congregational Sunday-School and Publishing Society, Boston and Chicago. It is a book of just 300 pages, in clear type, and embellished with excellent illustrations.

The author is a son of Dr. Bennet Tyler, of wide repute for theological and teaching faculty, and the son is not unworthy of his sire. He gave up his whole life to his work among the Zulus, and followed his missionary career with zeal for God and enthusiasm for humanity. He saw in the actual savage the potential man and saint, and wrought in faith and hope to develop the seed of the Gospel into the holy renewed character.

To him who wants to understand the Zulu people, the most interesting family of the Bantu race; to see the capacity and possibility wrapped up in this really great people; to know their vices and virtues, their vulgarities and superstitions, impurity, intemperance, ignorance, and their receptivity to the Gospel, with all its holy and uplifting influ-

ence, this volume will prove a most entertaining as well as instructive path of exploration. Mr. Tyler knows *how to tell his story*, how to seize the most interesting matters, and array them before the reader so as to make the scenes he depicts move as in a procession, where variety and novelty constantly charm and chain the attention. Few books of its sort have elicited more general encomium, and more deservedly. A. T. P.

Higher Educational Methods in India.

At the annual public meeting of the Baptist Missionary Society, recently held in Exeter Hall, Dr. Pentecost delivered a carefully prepared and masterly address in contravention of the so-called higher educational methods at present dominating the Indian missionary field. It must be confessed that in this exceedingly able speech he somewhat wore out his welcome. The indictment was not preferred against the Baptists; and, as it was directed against opponents not within earshot, it fell upon ears that were tuned to a different key. All the same, the discerning few could appreciate what to the main body lay outside the region of immediate interest. Dr. Pentecost had sixteen reasons or arguments to prove that the system of higher education in India is unscriptural. We have not the courage to recapitulate the whole sixteen, nor can we, though we may sample them, reproduce in any instance the pistol-like effect which attended the enunciation of each in succession. Those who know Dr. Pentecost—and we write now to his friends and fellow-countrymen—can imagine the fire informing the utterance and the explosive force accompanying each several point. We congratulate the English Presbyterians on the acquisition of such a born leader of men. All his reasons seemed to us sound and forcible from the first, which was grounded on Christ's commission, and onward. To contend that a Western secular and scientific education is required as a preparation for the reception of the Gospel is to reverse the terms of the Divine commission; while "a system which has

for its practical end the education of the heathen for Government and secular employments and not for the education and training of Christian men for the work of the Gospel and the service of Christ" ought not in fairness to be regarded in any sense whatever as a missionary handmaid.

Rev. Paul De Schweinitz sends us the following notes on Moravian Missions:

ALASKA.—The latest intelligence from the Moravian Mission on the Kuskokwim River, in Western Alaska, is quite encouraging. The regular mail is only received once a year, when the vessel of the Alaska Commercial Company returns to San Francisco from its summer cruise. The advices this year report that the work at the station Bethel continues to spread, ten more souls having been won under the preaching of Missionary Kilbuck. Miss Mary Mack, a recent missionary recruit from Nazareth, Pa., conducted school at Bethel for two hundred days through the winter very successfully. A remarkable awakening took place in the village Akiagamute under the preaching of the native helper Kawaleg. The Rev. J. H. Kilbuck was able to pay only three visits to the village, and yet practically the whole village seems to have been won for Christ. A regular marriage ceremony is insisted upon in the cases of couples desiring to enter the Church, and therefore the number of those regularly married is one of the indications of progress. The missionary reports that there are nineteen married couples in this village, the Lord's Day is observed, even hunting and fishing being stopped, regular evening prayers are held, even when the native helper is absent; and that this village is sincere is evidenced from the fact that for two years now no "masquerade" (a heathenish ceremony) has been held.

At another village, Kikichtagamute, under the influence of the native helper, Tomuck, some progress has likewise been made. This place is the stronghold of shamanism, but recently

the son of the chief shaman has been received into the Church.

At Ougavig a white missionary, the Rev. Ernst Weber and his wife, was stationed for the first time last winter, and all the villagers were taking a deep interest in their spiritual welfare. They attended all the services regularly, observed the Lord's Day, and quite a number came forward and made a confession of faith in Christ Jesus.

When it is remembered with what external difficulties the missionaries have to contend in that far distant and frozen north, and how their labors are often attended with the risk of their lives, these results are indeed encouraging.

It may be remembered from the account of this mission, which appeared in THE MISSIONARY REVIEW in 1890, that the pioneer missionary in this field, and the present superintendent of the mission, is a Delaware Indian. Last year his wife, an American lady, had to return to the States on account of ill health. In spite of her illness she spoke constantly in public, drawing crowded audiences wherever she appeared, and carrying the people away with enthusiasm. She returned to Alaska this summer, taking with her three new laborers. Her husband sent back to the States the following touching letter :

STEAMER "DORA," KUSKOKWIM BAY,
July 3, 1893.

To the Brethren of the Moravian Church :

On the 30th ult. it pleased the good Lord to bring my wife safely back to our field of service. God be praised for His loving-kindness, not only for Sister Kilbuck's safe arrival here, but also for the promise of her complete restoration to strength, thus giving promise of a longer term of service.

My dear brethren, I know you rejoice with me, and it is for this reason I pen you these few words. I am not writing to the Provincial Elders' Conference, but to all the brethren. Accept the hearty thanks of a grateful husband. I do not exaggerate, when I say that the tears often ran down my cheeks, while listening to Sister Kil-

buck's account of her reception in every congregation she visited. An Indian does not weep often for pain or grief, but kindness will touch him in the quick as nothing else will. In this letter I am not forgetting those outside of our own Church. Thank God for this gift of His, the brotherhood of Christians.

For the physician, Dr. Goodell, I have no word, I have no possessions, silver or gold, that is good enough ; so I have called upon Jehovah Himself for a blessing upon this physician, who is beloved of God.

Brethren, more I cannot say. God help us to be always true to our brotherhood.
J. H. KILBUCK.

TIBET.—The Moravian Mission in Tibet, and especially the station at Leh, 11,000 feet above the sea, has been described in a previous issue of this REVIEW. The almost impossibility of winning converts here is also well known. Forty years has the mission been carried on, and yet at the three stations together only sixty-three souls belong to the mission. Yet the Moravian Brethren persevere. When, therefore, this year on Good Friday, March 31st, 1893, they were able to baptize one of the citizens of Leh, giving him the name Paul, they rejoiced greatly. He has been ostracized by all his former friends, and has had to undergo much persecution, but thus far he has remained firm.

The Maharajah of Cashmere, under whose government Leh stands, indirectly opposes the mission work by refusing to allow the missionaries to put up new and badly needed buildings.

Two more married couples and a single sister have entered this trying field of labor during the past year.

The Annual Report of Moravian Missions for the year ending July, 1893, reports 91,844 souls (1300 more than last year), taken care of by 392 missionaries (209 brethren and 183 sisters), at 147 stations in 21 different countries, at a total cost of \$384,050, including administration, pension, and educational expenses.

V.—THE MONTHLY CONCERT OF MISSIONS.

South America,* Home Missions,† Y. M. C. A.,‡ Y. P. S. C. E.§

Missionary Work in South America.

BY REV. J. B. KOLB, ATLANTA, GEORGIA.

The aim of this article is not so much to discuss the necessity nor yet the propriety of carrying the simple Gospel of our Lord Jesus Christ to those who are sitting in the region and shadow of death of nineteenth century Romanism, which has been styled a combination of Judaism, Christianity, and paganism, as to give some account of what is being done in the line of the Saviour's command, "Go, preach My Gospel."

The territory of South America embraces twelve different portions, counting the Guianas as one and Patagonia as a separate portion. In but four has there any extensive evangelistic work been done. Probably the first evangelistic effort was made on Brazilian soil. In the days of Calvin a considerable colony established itself near Rio de Janeiro. Some ministers were sent out to the colony in 1555, but the colony having been betrayed into the hands of the Romanists, some were put to death, some were sent back, and some fled to the Indians, one of whom, John Boles, was thrown into prison in Bahia, where he lay for eight years, afterward being taken to Rio and executed. Two hundred and eighty-one years followed, during which no voice was lifted for Jesus. In 1805 the sainted Henry Martyn, on his way to India, touched at Bahia. The idolatry which he saw everywhere led him to cry out, "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spuri-

ous Christianity? Crosses there are in abundance, but when shall the doctrine of the cross be held up?"

The Methodist Episcopal Church sent out Mr. Spaulding in 1836, and Mr. Kidder in 1838. By 1842 both had returned. Dr. Kalley, a Scotch Congregationalist, having been expelled from Madeira, commenced his notable work in Nichteroy, the capital of Rio de Janeiro, afterward transferring it to the city of Rio, where to-day there is a large central church with branches in several parts of Brazil. This work of Dr. Kalley is now termed the "Igrija Fluminense." The second Presbyterian effort was begun in 1859, when Rev. Simonton began his labors in the city of Rio, being followed the next year by the lamented Blackford. The Methodist Episcopal Church, South, renewed her mission in 1877. Next came the Southern Baptist Convention, having been interested in Brazil through General A. T. Hawthorne, who during a visit to Brazil had become so thoroughly interested in the country and its people that, after his conversion, he immediately set about the giving of the Gospel to them. Through his influence the first Baptist missionary reached Brazil in 1881. Since then the Episcopal Church has established a flourishing mission in the most southerly State, Rio Grande do Sul. Some independent workers are there, all adding their mite to the general result, and blessed of God.

We add some more minute statements of the work of the principal evangelical churches, beginning with Brazil.

Baptist.—Their work was begun in 1881. Since then their churches and workers have so increased that it was deemed advisable to form a convention for greater efficiency in the administration of the work, and to bring the different missions into a more hearty sympathy, so that now there is a line of

* See also pp. 42, 50 (January), 836, 848 (present issue).

† See pp. 266 (April), 510 (July), 831 (present issue).

‡ See pp. 336 (May), 580 (August), 809 (present issue).

§ Christian Endeavor Department (Monthly).

missions extending from Pernambuco to São Paulo. The present missionary force consists of seven married and four single male and two single female missionaries, with six native ministers and assistants. There are nine churches, in some of which the principle of self-support is being carried out; for instance, the church of Bahia pays all of its current expenses. Very little has been done by the Baptists in the line of education. A school has been begun at Bahia. Much use has been made of the printed page. A newspaper, entitled *A Verdade* (The Truth), has been published for years. From their own press they have issued a large number of tracts, etc. The report for the year says: "We begin the new year full of bright hope for our field, and trust that God will greatly extend the operations of the missions, while He pours out His Spirit upon people and workers."

We add partial statistics for 1892: Baptized during the year, 96; whole number, 453; churches, 9; contributions, \$1344.17.

Methodist Episcopal Church, South.—

The Brazil Mission Conference was organized in 1886; however, the renewal of their work dates from 1877, since which they have been very much prospered. One of the distinctive features of the work has been the educational. In this and the regular evangelistic work the Church is giving evidence of great spiritual power. Rev. J. L. Kennedy gives the following *résumé* of the work during the last conference year: "Never before was our Brazilian work in a more prosperous and promising condition. Never before was it in a more thoroughly organized shape, according to our system. The machinery of all our conferences, from the annual down, is fully at work. We have our conference organ, the *Expositor Cristiano*, with a circulation nearly or fully double our membership. We have a limited number of our own theological and religious books, and the religious literature of the Portuguese language, in the form of books, tracts, weekly and monthly periodicals, though comparatively small, is by no means insignificant. Our membership, which, according to the latest official statistics, numbered 679, is no less than 825 at this date. We have a corresponding Sabbath-school population. There are three districts, manned by ten missionaries, of whom nine are married, and sixteen native preachers, besides whom we had at our last annual conference five local preachers. We have a beautiful stone church in Rio de Janeiro; a

modest but comely brick church in Juiz de Fora, built almost entirely through the energies of Brother Tarboux and the efforts of our native church; a very neat church of brick in Piracicaba; a chapel and parsonage in São Paulo, bought by Brother Walling since my departure in August last [Brother Kennedy is now in the United States], and other chapels and church property of many thousands in value. The present status is very gratifying, when we remember that about six years and a half ago Bishop Granberry organized the Brazil Mission Annual Conference with only three members and a church-membership of 211. As to the outlook, our work is very promising now in many respects. 1. The Brazilian Church is not only a mission, but is distinctively missionary. This is shown by the fact that last year our Brazilians contributed about \$5 *per capita* for missions, and nearly that amount for church extension. 2. Our native ministry is growing in quantity and quality. 3. Our membership is now including quite a number of the well-to-do and influential classes. 4. Our growth will henceforth be more rapid; for at the last session of the Annual Conference our net increase was double what it was the year before, and ere the half of this present year had elapsed our increase was not far behind what it had been for the entire previous one. Methodism is firmly, increasingly, and forever established in Brazil." The annual report yields the following statistics: Local preachers, 11; members, 679; members baptized during the year, 157; infants baptized during the year, 58; Sabbath-schools, 11; Sabbath-school pupils, 431; total contributions, \$8027.27. No statistics are given which would throw light upon the educational work.

Presbyterians, South, began labors in 1868. For convenience they divide their work into that of Southern, Interior, and Northern Brazil. The southern field embraces eight churches with 420 members, who contributed \$4000 toward their support. Owing to the violent epidemics of yellow fever in Campinas, the central station, the mission has removed its headquarters to Lavras and São João del Rei, two flourishing towns in Southern Minas. One of the features of this station will be its school. The churches left behind are all manned by excellent native ministers.

The interior field has its centre in Bagagem, where the sainted Boyle labored with such good results. Mr.

Cowan, who succeeded Boyle, writes : " Six years have passed since Mr. Boyle came to live in Bagagem. As the result of his labors, there are four flourishing congregations of native Christians ; and these congregations are all ready to be organized and officered, and will soon be at work on their respective buildings." Probably Mr. Boyle did his best work on the *O Evangelista*, a newspaper which attained a notable acceptance. He began by an issue of 400 copies, which soon reached 1200. The object which Mr. Boyle had before him was to give the people a clear idea of the worth and value of the Christian religion as compared with infidelity and Romanism. Mr. Cowan writes encouragingly of their school work.

In *Northern Brazil* work is carried on from three centres—Pernambuco, Ceará and Maranhã. The missionaries and native ministers form the Presbytery of Pernambuco, which is a part of the Synod of Brazil. This presbytery reports as follows : From July 1st, 1891, to June 30th, 1892, churches, 9 ; received on examination, 46 ; received by letter, 2 ; total number, 374 ; infants baptized, 13 ; total of baptized infants, 285 ; children in Sunday-schools, 162 ; total contributions, \$1254.10. The annual report gives 9 male married, 1 male single, and 4 female single missionaries. The report shows the work to be flourishing.

Presbyterians, North, began work in 1859, when the Rev. Simonton was sent out to Rio de Janeiro, followed by the lamented Blackford the next year. After some years' labor the first Presbyterian church was organized over a shoe shop with four members ; it has now grown to 200, and has its own building and native pastor, and pays all its expenses. The first missionaries formed, with the native ministers, the Presbytery of Rio de Janeiro, which was a member of the Synod of Baltimore, and originated a plan of home missions for the support of the native pastors by the native church ; it also promoted education, not only of the young, but also of a native ministry. Then the cause of city and country evangelization came in for its fostering care. All these causes were more distinctly emphasized by the union of the missions and missionaries together with the native ministers of both the Southern and Northern Presbyterian churches in Brazil, forming the Synod of Brazil, with four presbyteries, making it the largest body of Christian workers in Brazil.

The Presbyterian Church, North,

carries on work through its missionaries and schools in six different mission stations. Rio Station is now occupied by but one missionary, who is laboring in the lines of the McAll Mission of France, and reports for the last year very encouragingly. East Rio Station, Novo Friburgo, is a new station. The synod's theological seminary is located here, with four students. São Paulo is the centre of the school work. Here is a large mixed school under the direction of Dr. H. M. Lane ; 513 children were enrolled, a large part from Roman Catholic families. Religious exercises open and close the school. There is the study of the catechism, and a thorough course of Bible study for the advanced grade. In the boy's boarding hall is a class of eleven, pursuing a course of higher instruction, the beginning of the Protestant College, which aims to do for Brazil what the Syrian Protestant College is doing for Syria. Curityba Station is in the State of Paraná, south of São Paulo. Here earnest and successful effort has been made to establish a girl's school. Its limit of 100 has already been reached. Both here and in São Paulo the supply of students is unlimited. From this point also an extensive evangelistic work is being carried on. Bahia Station is one of the oldest, but at the present the weakest. Much has been done in the way of scattering the seed. Being a commercial centre, many have heard the Word of Life, and so the Gospel has been carried to the distant interior. Lorangeiras, the newest of the stations, is in the State of Sergipe. The growth of the Gospel has been steady and is gaining ground, and there is a good school in connection with this station. The published statistics show : Ordained missionaries, 9 ; medical missionary (director of schools), 1 ; single lady missionaries, 5 ; colporteurs, 7 ; ordained native ministers, 2 ; scholars in schools, 771.

The report of the Synod of Brazil for 1891 : Presbyteries, 4 ; churches, 59 ; ministers, 43 ; communicants, 3780 ; contributions, \$21,874.

The synod meets triennially, and for that reason there are no later data than above ; but from all parts the reports are most encouraging. The home mission cause is still the great cause. The synod has established a foreign mission committee, which has been receiving some funds. Formerly the mission published a journal, the *Imprensa Evangelica*, which has been replaced by the *O Estandarte*, edited and published under native direction. A tract society

has done some good work, and constant effort is made toward training young men for the ministry. "All the true friends of Brazil are filled with anxiety for the future, and are praying that in the reorganization of the public schools a cause may be found to hope for better things, and that by some providential turn a course may be taken that will lead to the cultivation of a higher moral and more patriotic spirit among all classes of the people" (Dr. Lane).

Besides these missions, there is that of the Episcopal Church of the United States, which a few years ago sent out two missionaries who are much blest in their work in the State of Rio Grande do Sul. They report several schools, etc. The Igrija Fluminense, established by Dr. Kalley, is an active, aggressive church. The American and British and Foreign Bible societies have done much toward the evangelization of Brazil. Both have agents and agencies in Rio de Janeiro, and employ a number of colporteurs. Rev. Tucker, of the American Bible Society, reports a larger distribution of the Scriptures last year than ever before. At one time Bishop Taylor had some men at work in the coast cities, but no results followed.

Next after Brazil in importance comes *Chili*. The Presbyterian Church, North, appears to be the only worker here. Dr. Trumbull has maintained a Union church in Valparaiso for many years. Dr. Allis says: "The general outlook was never so bright as now in Chili. The friends of the Gospel are multiplying everywhere. We are looking for the harvest of souls from the long seed sowing. We see signs of interest which have never appeared before—in the press, in public utterances, in private and personal response, in the interest in our publications, papers, and tracts, in the increased circulation of the Bible, in the decrease of opposition, in political attitudes, showing the work of some overturning power. I am as sure as one can be of anything that the next five years will show a demand for workers all along the line that will test to the utmost our resources, and, I fear, far outrun any increase of men from the States or from this country that we can properly expect." Educational and itinerating work seem to be the specialties of this mission.

The work of this mission is carried on at five stations: Valparaiso, Santiago, Concepcion, Copiapo, and Chillan. The statistics are as follows: Ordained missionaries, 7; ordained native minis-

ters, 3; native helpers, 12; churches, 5; communicants, 295; added last year, 36; students for the ministry, 6; schools, 4; pupils, 409; pupils in Sabbath-schools, 516.

The Presbyterian Mission in *Colombia*. The Bogotá Station was opened in 1856. There are now two other stations: Barranquilla and Medellin. Something is done in the line of school work, but under difficulties. There is a growing opposition to all evangelistic effort in this republic. The Colombia Mission reports: Ordained missionaries, 5; male teachers, 6; female teachers, 10; churches, 3; communicants, 144; added during the year, 19; schools, 5; pupils, 251; pupils in Sabbath-schools, 125.

The Methodist Episcopal Church, North, is at work in the Argentine Republic. Besides this there is the system of chaplaincies, established by the British Government; these, however, are not for the evangelization of the native peoples, but for British subjects. This work, together with that very interesting work of the Lord in Tierra del Fuego, are under the Bishop of the Falkland Islands.

The work in South America has *five great needs*: 1. The education of the young, with especial reference to instilling into their minds a proper sense of responsibility to God. 2. The wider distribution of the Holy Scriptures, not only in Portuguese to Brazilians, and in Spanish to all others, but their introduction into the great Indian family. 3. The practical Christian living on the part of members of churches, and of those who go to these lands for purposes of trade or otherwise. 4. The simple, practical preaching of the Gospel, offsetting the corruptions and innovations of Romanism. 5. The cry comes from those countries which have not heard the Gospel as yet, or only to a limited extent: Venezuela, Guiana, Uruguay, Paraguay, the Argentine Republic, Bolivia, Ecuador, Peru, and Patagonia. In the midst of this corrupted and degraded Christianity there is a mass of pure heathenism, made up of the many tribes of Indians for whom *nothing* has been done. They, in some cases, have been catechised by Romish monks, but only to be the more deeply enslaved. The door stands wide open in nearly all of the unoccupied countries, and in those already occupied in part there are still abundant opportunities. Who will heed the call that comes from out of this great seething mass of sin, corruption, ignorance, superstition, and heathenism?

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

MISCELLANEOUS.

—“There have lately appeared in *Le Portefeuille*, a weekly magazine published in Paris, some articles on ‘Les Français à Madagascar,’ containing some very grave charges against the Malagasy Government, and reflecting seriously upon English officials, traders, and missionaries. It is easy for us, who have lived long in the island and know what Frenchmen are there, to infer that these charges come *via* Bourbon, and have their origin in the minds of baffled Jesuit priests and disappointed filibustering Frenchmen, who, to serve their own ends, would be only too delighted if they could cause a diplomatic rupture between the French and the Malagasy. It is made to appear in these papers that the Malagasy are more indebted to the French than to any other nationality, and that France has a far greater right to the first position there than Englishmen could possibly have. English influence is undoubtedly paramount in the island, and we think this is owing to the fact that English influence has been mostly gained by unselfishness and upright dealing; almost all her agents have acted for the good of the people, and have openly avowed that England had no designs on the island; while Frenchmen have labored for their own aggrandizement, for the establishment of the Roman Catholic religion, and have proved to the natives that they could desire to be complete masters of the island; nay, it is claimed that Madagascar has been a French possession since the year 1642!”—*Madagascar News*.

—The absolute futility of the French claims upon Madagascar and of the

French accusations against the English missionaries has been amply demonstrated by a French author, M. Saillens. In what a mental and moral delirium French journals must be that charge upon an English missionary a plot to poison French soldiers, and regret that he was not shot instead of being imprisoned!

—It is known that the Chinese Emperor once a year adores “Heaven,” or Shang-ti. The *Lunds Missionstidning* gives the following prayer as used by a former emperor at this time. It shows reverence, humility, and a lack of filial confidence: “To thee, O thou mysteriously working creator, I look up in my thoughts. How lofty is the immense vault of that temple wherein thou art enthroned! Now is the time at hand (the winter solstice) when Nature’s forces begin to unfold themselves, and I am ready to bring to thee the great sacrifice. I, thy servant, am but a reed or bending willow, and my heart is as that of a mere emmet. Yet hast thou in thy Divine grace determined that I should reign over this realm. I deeply feel my ignorance and blindness, and greatly fear that I shall be unable to show myself worthy of thy great goodness. I would fain requite this, insignificant as I am, by observing all the rules and laws incumbent on me for the fulfilment of my regal duties. From this immeasurable distance I look up to thy heavenly palace. Come down from thence to the altar in thy costly chariot. As thy servant I bow my head to the earth, humbly expecting thine overflowing grace. All my officers are here placed in order so that, while I adore thee, they may adore the spirits who attend thee as thy escort and fill the air from east to west. O Lord, we pray thee condescend to accept this offering, and in grace look upon us during our devotions, thou,

whose goodness is without measure!" There is not here, we see, as there is in Solomon's prayer, any distinct entreaty for Divine internal aid to fulfil the regal office.

—The Rev. Wilfrid Bird Hornby is to be the new Bishop of Nyasaland, so that Bishop Smythies will henceforth confine himself to the Diocese of Zanzibar.

—"Pastor Warneck, preaching on the occasion of the yearly festival of the Rhenish Missionary Society, referred to the relatively small extent of missionary work among the heathen as compared with the work done at home. Deducting, he says, the 155 missionaries sent out by the Moravian Church, there are only 450 German and Swiss foreign missionaries; while the home workers (ministers) number 15,000—*i.e.*, forty times less abroad than at home. Again, the contributions for foreign missions amount to £150,000 as compared with some £5,000,000 expended on the home churches. Dr. Warneck said he could not present the figures relating to England and America, but he reckoned that the whole number of foreign missionaries throughout the heathen world is, in round figures, 4000; and the total income of all missionary societies is £2,000,000; and this is all that is done for the thousand millions of heathen. Not so much, he adds, as is done for the six eastern provinces of Prussia. As to the reasons of this sad disproportion, Dr. Warneck said that the fact that there is no living Christianity in large sections of the Church is not a full explanation of the matter. *The* reason, he thinks, is that the world-embracing character of redemption is not sufficiently realized by Christian people."—*The Chronicle*.

—"In Java a missionary had among his people a man whose general conduct and bearing were such as to induce him to take him as a helper. In this position he conducted himself for some time most honorably. At length he

wished to give up his work. On being asked the reason he said that he had to preach the Gospel, and yet his heart was quite dark. On being questioned further, it appeared that he had not realized the forgiveness of his sins. After some conversation on the subject he was able to tell the missionary that he had come to understand the full message of the Gospel, and that his heart was filled with joy. Shortly after he told the missionary the story of his life. The name he was known by was not his true one. He had left his native place and adopted an entirely new name in order to avoid detection. He had, when employed in an office of trust, stolen some £30, and accordingly was wanted by the police. Thus far he had eluded them; but now he felt that he must give himself up to justice. He did so, and so unique was the case of a defaulter surrendering himself that he was dealt gently with, and condemned to only three months' imprisonment. What may be the effect on the people when they know all the facts of the case and see the power of the Gospel remains to be seen."—*The Chronicle*.

—"Regard missions as students of history or of Church polity, and we must own that our present organizations and the necessity of pleasing our religious masses are leading us into their extensions, and are not kindling those white hot *foci* which wrought the establishment of Christianity and the Church in the past. Our present methods make us extremely distrustful alike of our own leaders and of our own disciples, afraid to trust the former with power and to brace the latter with responsibility. And yet it was by such confidence in converts and such reliance in emissaries that the apostolic churches and the churches which Christianized ourselves did their work. The ancient ways evoked genius, originality, entire sacrifice. Have we found these powers spring in the track of our methods? Have we given them free-

dom when they appeared? Consequently, do the really great religions of the world give any sign of surrender?—THE ARCHBISHOP OF CANTERBURY, *quoted in The Christian.*

—“ Upon what principle was our own country established ?

“ The principle of religious liberty in our own worship of the Lord God is at the basis of our Government and of our success as a nation. America was dedicated to God from the very first, when Isabella sent out Columbus to discover a new world and convert its inhabitants. The cross was the first religious emblem planted on American soil, and the pioneers of the country were, in the main, Christians of a fervent spirit, serving the Lord with diligence. The Pilgrims in Massachusetts, the Baptists in Rhode Island, the Quakers in Pennsylvania, the French Huguenots in the South, the Catholics in Maryland and Delaware, and the Jesuit Fathers in the Northwest—all are silent but powerful witnesses to the fact that America is essentially a Christian land, perhaps the foremost in the work of converting the world. Should we forsake the Lord our God ?”—*Woman's Home Missions* (Methodist Episcopal).

—“ A danger which has to be avoided in an uncivilized country by a missionary is the danger of becoming a chief. People will gradually gather round him, and it may be that in time of difficulty they would gladly welcome him in such a position ; but surely that will be fatal to his spiritual power. Every missionary has clearly to discern between the two powers which God has placed in the world, that which we call the power of the keys and the power of the sword, and he has always to take care that in all he does he confines himself to the use of the power of the keys—those means of advancing the Gospel by persuasion and by the spiritual powers granted to him by our Lord, never snatching, under whatever temptation, to gain a temporary advantage—never snatching at political power or the

power of force ; for this will be sure to recoil upon him hereafter and spoil all his work, if he goes out of his sphere and snatches a power which God has not committed to him. We are careful to teach our people that even heathen chiefs have their power from God, and that they are to be obeyed as holding a power from God. It is not our place to usurp that power, but it is rather to persuade the chiefs to use that power by the light of the principles of righteousness and justice.”—BISHOP SMYTHIES, *in Central Africa.*

—“ In a speech at Bradford, a few weeks ago, Sir Henry Mitchell said : ‘ War has not yet come to an end, but I am looking forward to the time when, in civilized countries especially, war will be known no more, and I will venture to prophesy that I shall never see—I hope none of you will ever see—a war between any English-speaking peoples. I do not think that there will ever be a European war in my time in which England will take part. There is a growing healthy public opinion among all civilized nations against war, and I am confirmed in this opinion by a very eminent man. I refer to M. Waddington, the French ambassador at our court. I was dining with him some time ago, and, speaking upon this very subject, he expressed the same opinions that I have expressed, and he gave me three reasons why he entertained those opinions. The first was that public opinion among all civilized countries and among the most thoughtful and influential people was growing stronger and stronger against it. The second was a reason that we in this country do not happily understand. “ In my country,” he said, “ every mother has to part with a son at the most interesting period of his life.” Mothers feel this most keenly. They exercise a very powerful influence upon public opinion, and will have something to say when any serious war threatens to break out. Another reason he gave was this—though it may seem paradoxical—

that the very instruments of warfare are now so deadly that war must now destroy itself.' Sir Henry went on to say that his reason for referring to these questions, when a more distinctly religious address might have been expected of him, was that all the men who had been chiefly instrumental in bringing about those great reforms and improvements were animated by Christian principles. On the other hand, if they looked outside the Christian world—in all heathen and non-progressive countries—they would find none of these improvements.'—*Herald of Peace*.

—The *Allgemeine Missions-Zeitschrift* for August, 1892, has a very interesting paper, by H. ROY, of the Brethren's Unity, on the missionary principles of Count Zinzendorf, as illustrated in his letters and instructions, especially from 1730 to 1740. His fundamental principle seems to have been: Seek out the *Cornelius* souls. He was greatly averse to efforts for conversions in the mass. He was also exceedingly averse to introducing among the heathen the partisan names of European Christianity, or those forms of doctrine which have been developed under special historical conditions. He did not want the heathen so much as to know that Christianity was divided into sects, and where this knowledge has filtered in among them, he exhorts the missionaries to say as much good and as little evil as possible of every Christian body. He does not want the converts to be bothered with such names as Luther or Herrnhut or Zinzendorf. He deprecates introducing among them the peculiar forms and organization of the *Unitas Fratrum*, and insists that on the fundamental lines of Christianity every nation shall have a church accommodated to its peculiar temper and habits of action. Sin is not to be tolerated, but converts from among the heathen are not to be plagued with ethical refinements which they could not comprehend, and which are the ultimate fruits of Christian development. The missionaries are not, by

hothouse methods, to try to bring a premature Herrnhut out of every native station. Even the question of polygamy he would have handled carefully, and is not fully settled in his mind that the converts ought to be required to separate from those wives to whom they were married before their conversion. He utterly opposes the manner that was then in use in the few existing Protestant missions, of beginning instruction with a demonstration of the existence of God, proceeding through creation to the flood, and then through the Old Testament history, and only coming out up on Christ as a final historical result. Put Christ first, last, and in the midst, is his watchword. His theology is Christocentric in the intensest degree, and would even verge on Patripassianism were it not that the historical theology of the Church always remains the foundation. All theological expositions are to be addressed to the longing for redemption.

Zinzendorf would have the missionaries not too solicitous for apparent results. Bear witness to the saving Name, and leave this, like the kernel of wheat, having disappeared out of sight, to spring up and bear its harvest of salvation in its own time, it may be after more than one generation, under another ministry, which shall evoke from its long latency that which seemed to have long perished. This, remarks Mr. Roy, may explain the many beginnings of missions soon given up, which occur in the early history of the Unity. Nevertheless, wherever baptism is administered, it should be where the institutions of the Church are already firmly established. To baptize men without previous instruction and then send them off to take care of themselves is no part of Zinzendorf's method.

The count utterly abhors the disposition of some missionaries to lord it among their converts. Brethren among brethren is what he would have them to be, in genuine and not in affected humility. The chief power of the keys

which he would have them use is the power which radiates from a holy life and from an unreserved identification of themselves with their people. From all business, except such handicrafts as they need for their own support, and from all complications with governments, they are to hold themselves resolutely aloof. He even carries his dislike of any activity not strictly religious to such an extreme as to take exception because some of the brethren in the West Indies taught the negroes to write. Perhaps, however, this was because he feared this would cause trouble with the authorities. Dealing, as he does, with the beginning of missions, he does not look forward to the era of schools, which, however, we believe that the Moravians have not been backward in providing for their people, though they have never, like the Scottish and some of the American missionaries, carried them to such a point as invited criticism and necessitated retrenchment.

Zinzendorf's views have their limitations, but they commend themselves by their keeping so near the centre. As Mr. Roy intimates, Spangenberg did not maintain Zinzendorf's level. It was hardly possible. The far-reaching Christian wisdom and the perfect Christian temper bound up in these instructions is gradually filtering into the general consciousness of the churches. As for the *Unitas Fratrum* herself, her shortcomings as viewed by Zinzendorf's standard are more apparent to herself than to others. The rest of us would do very well for awhile if we reached Spangenberg's position.

—"Those who are converted by living personal testimony, the missionary refers to the Bible. That is the second step. He gives them the Bible, no dogma about the Bible. When the hearer of the Gospel asks whence this message comes, the missionary must speak of the history of Christianity and say to him that through God's goodness we have a testimony of the normative beginning, and must give him this testi-

mony. The missionary, of course, has his own opinions concerning this testimony, but I would advise him to give not his thoughts about this testimony, but the testimony itself. The Bible, too, is one of those books that are more praised and criticised than read. Nor does it maintain or lose its position in the world by what we hold concerning it, and is not through opinion, but through itself, what it is. It is very unpedagogical to disturb the quiet working of this book, the naïve enjoyment of it, so to speak, by dishing up to young converts every latest edition of critical dogmas respecting it; nor yet is it wise or reasonable to impose on them a doctrine of the Scripture which leaves them incapable of resistance, perplexed in faith, so soon as they hear of what is going on in the world; and there is no danger but that they will hear it. If we would, we could not hinder even the ruder tribes, not to say those of higher standing, from hearing what in our country is proclaimed on the housetops. Strauss and Renan, etc., are known also in India and Japan. The best weapon against the mischief which they are working is, in my judgment, not to teach them much *about* the Bible, but to teach them *THE BIBLE*, to teach them to read it, to use it, to live in it."—F. M. ZAHN, in *Allgemeine Missions-Zeitschrift*.

—"The main difficulty of a school which aims to give popular education is how it can so concentrate itself as to give a thorough development, and not to fritter itself away in the multiplicity of objects which it may be desirable to learn. The centre is found, when religious instruction is placed in the midst, and when in this again the Bible is made the classic of elementary popular training. Scholars that have enjoyed an education which has always steeped them afresh in the Bible will have received a thorough mental development, and at the same time be prepared in the best way for a church which knows how to use the Bible."—*Allgemeine Missions-Zeitschrift*.

English Notes.

BY REV. JAMES DOUGLAS.

The Annual Report of the Church Missionary Society.—This report furnishes a compact *résumé* of the proceedings of this society during the year. A hopeful financial advance has been made. The contributions during the past two years have been £30,000 in excess of the average income previously; and there has been a large increase in the number of candidates accepted for the work. Whereas, during the ten years ending 1882 the yearly average was twenty-six, during the ten years ending 1892 it was forty-eight. The actual number for last year was eighty-one—by far the largest number of any past year. This great increase, however, is regarded by the editor of the *Church Missionary Intelligencer* as somewhat deceptive, for out of the total of eighty-one fifty-two are women. It is not that he deprecates the acceptance of so many women, but where are the men to keep this large company of women in countenance? Let us hope, with the late Dr. Guthrie, that in this instance "the women are the boys."

A Threefold Plea.—The Rev. T. Walker, of Tinnevely, in his recent speech at the Church Missionary Society's annual meeting, entered a threefold plea (1) in behalf of a great extension of educational work, in the gracious results of which, unlike Dr. Pentecost, he fully believes; (2) in behalf of a wide extension of evangelistic work; and (3) in behalf of a warmer interest in the native churches. Speaking in support of the second plea, he says: "I have known a poor Hindu seek me out with much difficulty, and speak to me in words like these: 'Ah, sir, I have long been seeking peace in Hinduism; I cannot find it there. Now I am going to seek it in the religion of the Saviour, because I have watched the lives of Christians and believe they have it.' Time only forbids me citing similar instances and illustrations by the score."

Medical Missionary Curriculum.—*White Fields*, the organ of the Zenana Medical College, London, strongly advocates the sufficiency, for general purposes, of their two years' curriculum. The committee point out that all young missionaries have not the ability, time, or means to secure the full registrable diploma; and besides, how few of those who have will devote themselves *without fees* to minister to the poor and needy and moneyless! The gaps are too many to fill from such a quarter. In view of these facts, the two years' curriculum seem to supply the golden mean; and experience confirms the wisdom of it. Those who have gone forth from this college testify to the adequacy of the tuition. Miss Rainsford, a former student, writing from Naromal, says: "I have found my knowledge, in nine cases out of ten, enough to relieve or cure where possible. Here we are thirty miles from a railway and doctor. I have seen over 8000 patients last year, and done over 300 operations. I saw a few weeks ago 177 patients in a day."

Prince William Sherker.—This prince, who has been duly elected by the Kaffir Bullom people, West Africa, to be their king, has written a letter to Mr. Humphrey, of the Church Missionary Society, which abundantly shows the good name which that society has won for herself in those parts. He says: "Bearing in mind the friendly relations which always existed between that society and my predecessors, you will be pleased to learn that among the instructions I received from my principal chiefs or headsmen on ascending the throne, one was that I should by no means let the cord of friendship between your noble society and this country be broken, which already shows the extent of her influence. Taking all these into consideration, together with my own personal wishes to be led and advised by wiser minds, I feel I cannot refrain from expressing the hope that my humble note to you, the representa-

tive of that noble society, may tend to cement and place on a surer basis, if that be possible, the good relation which so happily existed between the Church Missionary Society and my predecessors."

Personal Missionary Obligation.—Canon McCormick, in a sermon preached on the ninety-fourth anniversary of the Church Missionary Society, on the words, "So they, being sent forth by the Holy Ghost, departed," treats of missionary obligation in two connections: (1) the idea of unfitness for it; (2) a wrong estimate concerning the work itself. We subjoin what seemed to us the most forcible passage: "Not only is there a tendency to make excuses for not going into the mission field, but there is a danger of resisting, to some extent, the inward impulses of God's Holy Spirit. It is quite true that God's people shall be willing in the day of His power to obey His call. It is quite true that the voice of the Spirit, when heard as at Antioch, is obeyed both by churches and individuals; but it is equally true that the first whisperings of the Spirit ought to obtain earnest and prayerful attention, lest they should not be followed by a direct, clear, loving summons to holy work. It was in the darkness that Samuel was called. . . . What is to be dreaded is lest, when conviction possesses us concerning the state of the heathen world and our obligations in reference to it, we should in any measure stifle that conviction. If we do, it may not come to us again; or coming, may not have any power over us.

"A gentleman was sailing down a river under some high cliffs, and the loud report of a gun was heard. Immediately the air was full of birds; but it was noticed that there were thousands unmoved by the startling sound on the rocks and in their numerous holes. The secret was, the young birds were startled, while the old ones seemed to say, as the artillery practice went on, 'Fire away until your guns burst;

you won't affect us.' So is it with the hearing of God's Word: the young are startled, the old become indifferent. Resist its appeals and it loses its power."

Mohammedan Trophies.—The Rev. R. H. Tregillas, of the Baptist Mission, Jessore, has been much encouraged by the fruits of his labor among the Mohammedans of that district, particularly in the village of Dowlatpore. The first convert was a Mohammedan named *Dhonai*, generally known as the doctor. His mother and two brothers soon took up the same stand, and for over four years this family bore solitary confession for Christ in the village. During the last two years, however, accessions have come; and in particular during the last few months eighteen brethren and sisters have there professed their faith by baptism, thirteen of these being natives of Dowlatpore. In some other cases the persecution that followed the avowal of Christ has been so fierce that the constancy of the new disciples has quailed and broken before it. Let us hope that this is due, not to the entire absence of faith, but rather to the temporary weakness of it.

Missionary Institute, Harley House, Bow, London, E.—At a valedictory meeting recently held a bird's-eye view was given of the scope of this society's operations. In all, between 600 and 700 have been sent to foreign lands. Of this number 80 are scattered over the Empire of China; 31 are in India; 103 in Africa. Though greatly tried, this mission has been greatly blessed, "and at the different stations there are somewhere about 1300 natives who have confessed the name of Christ." Dr. Harry Guinness, commenting on the readiness with which £250,000 worth of presents had been given to the Princess May, appealed for increased financial support on behalf of the Institute and the Congo Mission, both of which need £3000 for carrying on their work.

THE KINGDOM.

—The staunchest of Protestants will agree with this noble utterance of Archbishop Ryan, at the recent Catholic Congress in Chicago: "Jesus is the great capitalist, for is He not the King of kings and Lord of lords, and is not all wealth His? And is He not the carpenter of Nazareth, and did not He labor in the sweat of his brow? Who, then, better than He, can settle the problem of capital and labor? Who? The world waits for a personality that is equal to the task, and all the time He stands at the door and knocks."

—Says Sir Monier Williams in his "Buddhism": "Christianity demands the suppression of selfishness; Buddha demands the suppression of self. In the one the true self is elevated; in the other it is annihilated."

—This is the way a bright young Celestial expounded the doctrine of original sin when on examination for baptism: "Sin is like garlic. You may keep the seed going for five thousand years, one plant after another, but garlic seeds will always produce garlic stock. They will never turn into something sweet. You may cut all the top off, but if a bit of the root is there, up will come garlic again, and it is garlic for everlasting, and nothing but garlic, and the same kind of garlic."

—At the recent Northfield Conference President Gates, of Amherst, said that he once asked Dr. Jacob Chamberlain, the missionary, "How did you find the consciousness of sin in India?" "I never but once heard a man deny the consciousness of sin. I took it for granted that they were sinners, and that they knew it; but once, as I was preaching, a Brahman interrupted me, 'I deny your premises. I am not a sinne'. I do not need to be better.' For a moment I was abashed. Then I said, 'But what do your neighbors say?' Thereupon one cried out, 'He cheated me in trading horses;' another, 'He defrauded a widow of her inherit-

ance.' The Brahman went out of the house, and I never saw him again."

—Truly, heathenism hath its drawbacks and positive inconveniences. Thus one of the delegates to the World's Congress, a Jain of India, was compelled during his entire stay in this country to cook and serve his own food, and this under pain of apostasy from his religion. No person of any other faith might even touch a dish from which he ate. While on railway trains and elsewhere he was often sadly put to it for culinary facilities.

—A missionary in Alaska saw a Bible tied at the top of a stick three feet long, and placed near the sick-bed of an old man. When asked the reason for this arrangement, the man said, "I cannot read, but I know that the word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away."

—According to Rev. R. Steel, of Sydney, New South Wales, missions are not so very expensive after all, considering the abundant harvest in souls which they bring. For his estimate is that in one hundred years, at a cost of \$10,000,000, some 350 islands have been evangelized, with 500,000 now in the churches. This would be at the rate of 5000 converts a year, and at an expenditure of only \$20 for each soul redeemed. No economical unbeliever ought to call this extravagance and waste.

—The people of the Samoan Islands have not only supported the churches and ministers in their own islands, but last year they sent \$9000 to London to help to send the Gospel to other lands.

—The contributions of the Malagasy Christians to the London Missionary Society amounts to \$31,240. Now the average wages of a Malagasy laborer is about 6 cents a day, which makes the amount given astonishingly large.

Christianity in Madagascar was once almost annihilated by terrible persecutions, but it has sprung up into a large-hearted, open-pocketed, and stalwart life.

—The crescent and the cross, how do they compare for strength, and what is the outlook for each? After thirteen hundred years Mohammedanism has 200,000,000 adherents, and stretches over a vast region 5000 by 10,000 miles in extent, even from Gibraltar to the Malay Peninsula and Java, though practically confined to Southern Asia and the northern half of Africa. Christianity after nineteen hundred years has 400,000,000 adherents, is the religion of Europe and the New World, politically is universal ruler except in China and Turkey, and is rapidly spreading its dominion into every region on the face of the earth.

—Why should not the tribe increase and spring up in every Christian land? Mr. Evan Spicer finds that from Great Britain have gone forth as missionaries 125 persons who support themselves wholly, and 24 more who partly support themselves. The Church Society alone has 50 of the one class and 23 of the other; the China Inland Mission has 41; the Universities' Mission, 10; the Propagation Society, 8; the Free Church of Scotland, 5; the Baptists and the London Society, 4 each, and the Wesleyans, 3.

—A friend of the Wesleyan Missionary Society has intimated his intention to supplement his missionary subscription by a birthday donation of £100 a year. A good precedent to follow, and why should not thousands of such anniversaries be marked by such thank-offerings?

—He said to the Quaker, "I can't help feeling for the poor, perishing heathen." And quoth the Quaker, "Does thee feel in the right place? Does thee feel in thy pocket?"

—It is related of Dr. Andrew Bonar that he began a sermon to his people

with this parable: "Once upon a time a congregation asked their minister to give them strong meat. The next Sabbath he preached on the duty of Christian giving; and they sent him no more requests for strong meat."

—It appears that Alpheus Hardy, the friend of Joseph Neesima and the noble servant of Christ, set forth for the ministry, but by ill-health was compelled to desist from study. For a time his disappointment was bitter and his soul was in agony; but soon a great light fell upon him, and he saw that a sacred calling was open for him, and said with rapture: "O God, I can be Thy minister. I will make money for Thee, and *that* shall be my ministry." From thenceforth he felt himself to be God's man, and as much chosen and ordained as though preaching the Gospel from the pulpit.

—Mrs. Bishop, who has travelled much in mission lands and visited some 140 stations, witnesses this good confession: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen; I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries by their life and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions, that I cannot go anywhere without speaking about them, and trying to influence others in their favor who may be as indifferent as I was."

—And Dr. R. N. Cust puts himself on record in these words: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire for gain; the dauntlessness of the soldier, without the shedding of blood;

the zeal of the geographical explorer, but from higher motives than science.”

—“What impressed me most,” said a recent visitor to Alaska, “was the difference between Fanny Willard, our native teacher at Sitka, with her beautiful face beaming with joy and love, and the unchristianized, bent, worn, creatures whose faces were disfigured with lamp-black and fish oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel!”

WOMAN'S WORK.

—Does it mean that the Spirit of Christ is entering China that the empress dowager, on the occasion of the celebration of her sixtieth birthday, told the various mandarins not to send her the usual presents, but to use the money instead for relieving the poor. It is said that she gave about \$20,000 to the poor of each province from her own purse.

—Miss Jane Williamson, who shared with her brother the blessings and dangers of the pioneer mission among the Sioux, is over ninety years of age, and has been for fifteen years totally blind. In the depth of a Dakota winter she met one day a suffering Indian woman. She took off her own skirt to wrap about her, and thus caught the cold which caused her loss of sight.

—Missionaries have lively times now and then. Miss Russell, of North China, writes of a tour she made alone among the Celestials, visiting in all 14 villages: “My cart was upset twice, and the mules ran away twice. Once we were in the cart, and the second time had just got out.”

—A girl is prized in Kaffraria because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better, for the sooner she will be a widow and married a second time.

—Dr. Anderson, of the Taiwanfoo Hospital, Hainan, says that a sick man, long unable to work, had raised money for the journey to receive treatment by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the \$15 he had paid for her, and with this money he was able to live at the hospital while the doctor sought to effect a cure.—*London Presbyterian.*

—Given Christianity, and how soon the position of women begins to rise! The king of Uganda recently sentenced an offender to pay as a fine so many cattle and sheep and two women. Immediately a Christian chief interposed: “But Christians do not give men or women; they give cattle and goats, not human beings.” The king forthwith altered his sentence, and a new principle in Uganda jurisprudence, let us hope, was established.

—The 40 zenanas in Rampore Baulah, India, are like small churches, says Mrs. Morison, for whenever it is known that the missionaries are to visit them, the neighbors are invited, and a congregation of 20 to 30 is quickly gathered, eager to hear the good news of the Gospel. The change wrought in the lives of the women is testified to by their husbands thus: “We cannot understand it, but the very atmosphere of home is different.”

—H. H. Maharajah Holkar lately sent for Miss Oliver, M.D., and Miss O'Hara, M.D., of the Canadian mission, Indore, told them how highly he appreciated the work they were doing among his suffering people, and asked if he could do anything to help. He then supplemented his former donations with the gift of Rs. 500, and the promise of another piece of land.

—The Society for Promoting Female Education in the East, with an income of \$27,000 last year, kept 40 missionaries and 9 assistants in the field, with

76 native helpers. The schools were 74 and 64 others aided, and the pupils were 10,112. The attendances at medical missions were 29,087.

—The Zenana Bible and Medical Mission received \$94,735 last year, and was represented abroad by a staff of 52 missionaries and 30 assistants, and 206 native helpers. To this large force of workers an addition of 20 is about to be made.

—The Ladies' Association for Promoting Female Education in Kaffraria was represented in 1843 by a single missionary — Miss Thomson at Pirrie. Now, as incorporated with the Woman's Foreign Missionary Society of the Free Church, it employs more than 100 agents, European and native, in South Africa, and has extended its labors to the Transkei, to Natal, and to the borders of Zululand.

UNITED STATES.

—Though it was not in the official programme, and perhaps was not thought of as possible, yet how pleasant to learn that on almost every Sunday one or more in attendance at Chicago from non-Christian lands has cast off his false faith and accepts baptism as a disciple of Jesus. In how many ways the Fair is destined to bear fruit in the furtherance of the Gospel!

—The wicked and ungodly animus of the crusade against the Chinese in this country appears in this language, which, according to the *New York Tribune*, was recently uttered by Mr. Geary: "I am perfectly willing to vote for a bill requiring every American missionary in China to return to his country within a year, the protection of this Government to be withdrawn from him at the expiration of that time. I would do this just as I would vote to expel every anarchist from the United States within a year. The principle that would exclude anarchists from this country would keep American missionaries out of China. Their cases

are exactly parallel." For utter shamelessness and infamy this declaration is fit to stand with another which two or three years ago came from the lips of a certain Kansas ex-senator.

—Look here, upon this picture, and on this: "The new Chinese embassy [and heathen, mind you] has arrived in Washington, bearing the message that, for the present, China will not avenge herself for the insults put upon her citizens in this country, in direct violation of treaty obligations, by any commercial measures of retaliation, and will exert herself to protect American citizens resident in China. This friendly and conciliatory attitude is avowedly taken in the hope and belief that the new Congress will reverse or modify the anti-Chinese action of its predecessor, in the simple interests of justice and honor."

—The *Congregationalist* says: "We may learn more than one lesson from the Chinese. In the matter of beneficence, a Chinaman who lately died in Neponset, Mass., offers a worthy example. A few facts as to his liberality in a single year are significant. He sent \$160 to China to establish a Christian school. To his sister, the only other living member of his father's family, he sent \$300. He collected \$1100 among the Chinese between Providence and Marblehead, to establish a home for poor children in his native land. Last spring, when Trinity Church, Neponset, which he attended, proposed to repair and enlarge its building, he insisted upon contributing \$50 in spite of the pastor's remonstrance. Later, when a fair was held to aid the church, he gave the equivalent of \$25. His offerings were voluntary, constant, abundant."

—Far-away Alaska joins in the pæan of praise. From Juneau comes the glad tidings, "at our last communion 16 united with the church. Seven of our home children, 4 boys and 3 girls, communed for the first time."—*Home Mission Monthly* (Presbyterian).

—The Seventh International Conference of Sunday-school Field Workers, which met August 30th in St. Louis, was every way an important gathering. The harmony of sentiment among the 1000 delegates was remarkable, and after all the sharp criticisms of past years the fact is significant that by unanimous vote the general plan of lessons was left essentially unchanged. The statistics presented are impressive and inspiring. In the United States and British provinces are 130,197 Sunday-schools, with 1,372,558 officers and teachers, and 10,870,104 scholars. The total for the world is 227,496 schools, 2,239,674 teachers and officers, and 20,158,134 scholars.

—The Chicago Hull House has made a substantial addition to its instrumentalities in the shape of a model kitchen and coffee-house, the gift of one man. A play-ground is maintained large enough for 200 children at once to frolic in.

—The American Baptist Missionary Union has a living membership of 170,000 souls, and more than half of these (87,445) have been gathered in non-Christian lands.

—Not a few of our large missionary societies have a "gilt edge" financial reputation in the marts of trade, though perhaps none can quite match what the *Christian Advocate* is enabled to say respecting the drafts of its missionary society: "Behind is the Methodist Episcopal Church, which for one hundred and five years has sustained the credit of the Book Concern and for seventy-five years that of the missionary society. To-day our drafts, on the whole, are rather more valued in the East than those negotiated through London bankers. In interest and exchange in the last fourteen years over \$55,000 has thus been saved to the missionary society." Orders for money are drawn on its local agents in various great cities in the world abroad, and the banks readily cash them.

—The Presbyterian Church, South, recently sent a party of 10 new missionaries westward *via* San Francisco to reinforce the missions in China and Japan.

—In the death of Rev. J. B. Dales, pastor of the Second Church, Philadelphia, and since 1859 corresponding secretary of the foreign mission board, the United Presbyterian Church has lost one of its most prominent and useful ministers. His was a spirit remarkably kind and fraternal toward all.

SOUTH AMERICA.

—At the present time four lines of railway are being built across this continent. These evidences of quickening commercial life are signs of duty to the Church. For the sake of gain millions of English capital have been poured into this country. Why should not the Church pour in her millions for the sake of leading this people to Christ?

—These figures from the "Statesman's Year Book" relate to the vast spaces lying between the Isthmus of Darien and Cape Horn, and constituting a region nominally Christian, but most sadly benighted:

	Square miles.	Population.
Brazil.....	3,209,000	14,000,000
Argentina.....	1,125,000	4,086,000
Venezuela.....	600,000	2,323,000
Bolivia.....	570,000	1,200,000
Colombia.....	505,000	3,880,000
Peru.....	465,000	2,622,000
Chili.....	295,000	2,820,000
Ecuador.....	120,000	1,270,000
Uruguay.....	75,000	700,000
Paraguay.....	100,000	330,000
The Guianas....	200,000	500,000
Total.....	7,264,000	33,830,000

In general, though Catholicism sits in the place of power, the law grants freedom to other forms of faith, though the priesthood is bigoted, and scruples at nothing to prevent Protestant teaching. To Ecuador belongs the bad eminence of having a constitution which maintains the papacy to the exclusion of all else.

—The ruling spirit is identical with that disclosed by this handbill, which was extensively circulated in Leon, Nicaragua :

“ ATTENTION ! CATHOLICS !

“ The wolf of Protestantism has found its way into the Catholic flock ! A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Do not buy these books, Christians ! Scorn these propagandists of a sect divorced from the Catholic Church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers ! Do not allow your religion to be harmed by these knight-errants of evil ! Let us hurl them away ! No law authorizes their coming here to dechristianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles and Gospels are of a foreign flock. Nicaragua belongs to God ; Protestantism, to the devil. Away with them ! ”

—The devotion and perseverance of Mrs. Hemmings, who has met with much success in her work among the women of Tierra del Fuego, is inspiring. The Yahgan Indians of this region are genuine savages, but she set about teaching the women first of all to be industrious and useful. A sort of mothers' meeting was gathered in her kitchen, and she attempted to teach the women to knit. The counting of stitches seemed an insuperable difficulty, for the Yahgans are only able to count up to three ; but Mrs. Hemmings was ingenious in contriving ways to impart the necessary knowledge, and they now do excellent knitted work of all sorts. She next determined to teach them to spin their own wool, and on returning to England for a holiday learned the art of carding, dyeing, spinning, and weaving wool, and a few weeks ago sailed with a loom for Oooshooia.

EUROPE.

Great Britain.—It would require many pages of the REVIEW to set forth the numerous and costly beneficences of the Baroness Burdett-Coutts. Possessed of an immense fortune, she gives herself to administering it as a true disciple and steward of the Master. She has endowed several bishoprics and churches, she has reared costly buildings for educational purposes, she has built whole blocks of edifices for the poor, and the Columbia Market to supply them with good and cheap food, the latter alone costing £200,000, etc.

—The coffee-house is a very prominent Christian institution with our British brethren, and is used in all the large cities as a rival to the drinking-places. The amount invested is stated by authority to be at least £2,000,000, the number of establishments is 7000, and the number of persons directly employed, 56,000. The plan is so to manage affairs that the receipts shall pay the expenses and a little more.

—The British missionary societies have 139 physicians engaged in mission work, of whom 13 are women.

—In connection with the recent Keswick convention, about 150 students who have pledged themselves to the foreign work held a series of enthusiastic meetings. Besides these enough others have promised to go abroad to bring the number up to 500. They are found in all the leading universities of the United Kingdom.

—Rev. Thomas Brockway, who had already seen thirty-four years' service in Madagascar, has offered himself to fill the vacancy caused by the death of a young Welsh missionary, Rev. Robert Roberts, on the threshold of a promising career. The directors of the London Missionary Society have availed themselves of his proposal, and he has taken passage for the island which he considers “ as near to heaven as England.”

The Continent.—The delightful correspondent, the devoted McAll missionary at Marseilles, E. Lenoir, wrote June 8th: "We are at this moment very much encouraged in our conferences, our meetings in open air, in the streets and faubourgs; we have just proclaimed the Gospel to 330 persons, and since we began this effort we have evangelized about 1500. The Lord Jesus has richly blessed our endeavor and glorified Himself in us and through us, despite our infirmities and unworthiness."

—Shades of Philip II. and Torquemada! Angels and ministers of grace, defend us! The Calvinists are actually capturing Spain, and their presumption is amazing. The last and worst move is found in the setting up of two church judicatories: to wit, the Presbytery of Spain and Portugal and the Presbytery of Andalusia, both composed of native Protestants.

—Of the 700 colporteurs in the employ of the British and Foreign Bible Society, 30 are at work in Italy. During the year 1892 these workers disposed of 7132 entire Bibles, 15,322 New Testaments, and 140,103 other portions of the Bible—a total of 162,637 volumes. Besides these, the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

—Isabel C. Barrows says, in the *Outlook*, that the excellent work of the deaconesses is making rapid progress in Germany, where every year there is a stronger conviction of the value to humanity of this service. At the outbreak of the cholera, every deaconesses' home sent to the government a list of the women who at an instant's notice could be sent into actual service.

—Home missions would seem to be in order in and about the land of Luther. Last year we heard of the dreadful paucity of churches in Berlin, and now comes the statement that in Christiania, Norway, there is an average population of 13,000 for each

church, and in Copenhagen an average of 26,000; or, including the suburbs of Fredericksborg, even of 28,000. Should Copenhagen be supplied with churches only as well as Christiania is, the number of parishes would have to be increased from 13 to 28.

—The Jewish Synagogue at Moscow, which cost £40,000, has been closed by the government. The Jews are deprived of it, and it is to be turned to "charitable uses"! It was only completed last year. Such is religious liberty in Russia—in her ancient capital.

ASIA.

Islam.—A telegram from Tunis is to this effect: Of 9000 pilgrims who went to Mecca from here in May, 4500 perished in the Holy Land (Arabia) of cholera and other diseases. The survivors have just returned, and say that on June 24 over 100,000 Mussulmans, Arabs, Turks, and Indians gathered on the sacred mountain, when cholera broke out among them, causing terrible havoc. The returned pilgrims add that of 700 Turkish troops sent to bury the dead, 500 died while performing this dangerous duty. Another report gives the loss of life as not less than 10 per cent of the entire number of pilgrims.

—The statement is made that the records of the college at Marsovan will show that the two teachers, Messrs. Thoumaian and Kayayan, at the time when they were charged with being present and participating in a seditious meeting, were at the college attending to their duties there. In this and in other cases the opportunity to prove an *alibi* was refused on the ground that there *was no time for such matters*.

—Rev. H. H. Jessup, of Syria, gives some statistics as to mission growth within the past eleven years, which are quite encouraging. Since 1881 the number of Protestants in Syria and Palestine has increased from 6311 to 8593; the communicants from 1693 to 3974. Foreign laborers have increased

by 46 and native laborers by 59. There has been an increase of 4213 in the number of pupils in the schools, making the present number 18,837.

—In all from the beginning of work in 1834 among the Nestorians 100 men and women have been sent to this field from America. And all concerned are just now rejoicing in the completion and printing by the American Bible Society of the revised translation of the Syriac Bible.

India.—Some one remarks that in India the hot weather is so palpable it might be peeled off.

—In some of the district congregations in India the native Christians close their services with three words that mean "Victory to the Lord Jesus."

—In the North India Conference there are 42 native pastors who draw their support entirely from the people.

—Missionaries of the English Church engaged in itinerating in Southern India find numerous instances of educated men and Brahmans who are convinced of the truth of Christianity. In one place a whole Brahman street was found to be in a state of dissatisfaction with Hinduism, their leader confessing, "The more I read of it, the less I believe it."

—There are still among the hills and mountains tribes scarcely more advanced than those who used agate knives and flint weapons, erected Druidical stones, and formed mounds at a period antecedent to that remote age when the Aryans conquered the aboriginal people. It was only in 1871 that the women of the Juangs, or leaf-wearers of Orissa, were induced to wear any kind of clothing.

—The native ordained pastors have increased by 90 per cent within nine years.

—The first native of India to receive ordination from the hands of a Christian bishop was a converted Moham-

medan, Rev. Abdul Maseeh, ordained by Reginald Heber.

—Among the novelties of the times is a "New Islam," the term applied to a group of Mohammedans in India, who profess to have returned to the purity and simplicity of their early faith. They have abjured polygamy as a corruption of the teaching of their prophet.

—Without fleeing from the scorching heats to the mountains for a few weeks each summer it is next to impossible for Europeans to live. And in these sanitariums quickening of another sort is conjoined; for from Kodaikanal in the Palnai Hills, some 7000 feet above the ocean, comes an interesting account of a spiritual conference not unlike the yearly gatherings at Keswick, England, and at Northfield in this country. Churchmen and Nonconformists stood side by side in speech and knelt together in supplication for the deepening of spiritual life. Preceded by a week of prayer-meetings, the convention was held in the early mornings in one of the bungalows, where sometimes over 30 missionaries assembled.

—The poor god has seen his best days, is fallen into the sear, the yellow leaf. That is, it would appear that the temple of Jaganath, like many another structure, is the worse of wear, and a Temple Repairing Fund was started some time ago. How the scheme has prospered may be learned from the following translation from *Utkal Dipika*: "Cuttack, June, 1893. Repairs of Jaganath's Temple, Pooree. More than three lakhs (300,000) of rupees are required for the repair of the Pooree temple, but, up to this time, only a little over one lakh has been promised, and out of this about half has still to be realized. It is a matter of sorrow that, after unwearied zeal and endeavor for about two years, no more than this sum has been raised throughout the whole of India. On account of this, why should not the adherents of other religions laugh at the Hindoos?"

CHINA.

—This is the most conservative of nations, yet it is surprising how many material changes have been introduced in recent years: the development of commerce, building of a navy, foreign weapons for the army, extension of telegraphic and railroad lines, and a growing desire to learn the use of foreign arts and sciences. With these changes, Christianity has found entrance among the people, and the growth which has taken place is most striking.

—In this empire as in no other field medical missions have been made prominent. In 1890 there were 126 physicians, 61 hospitals, 44 dispensaries, and 100 medical students.

—A military graduate suffering with cataract was successfully treated in the Hankow Hospital. Returning to his home with restored sight, 48 persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to one another's rope, 250 miles to Hankow. Nearly all were cured.

—A Chinaman in Swatow (a non-Christian) has given £300 toward the cost of a woman's ward in connection with the medical work of the English Presbyterians in that city.

—A native preacher in the Foochow Conference refused an offer of a consular position at \$50 a month, preferring to preach the Gospel with a salary of \$3 a month.

—Rev. O. F. Wikholm and Rev. A. D. Johansen, massacred by the Chinese mob at Sungpu, about 100 miles north-east of Hankow, belonged to the Swedish Missionary Society, one of the earliest of the Scandinavian societies in China. They had been in the country more than two years, and were acting under the direction of their senior, Mr. Lund, an experienced missionary. There seems to have been no unwisdom on their part; the local authorities appear to have been in full sympathy with

the mob, and the entire affair makes a chapter full of unmitigated horrors.

JAPAN.

—In this country as in China, noting how Europe is establishing "protectorates," and annexing by the wholesale in Africa, Southern Asia, etc., multitudes are possessed with the idea that the design of Christianity is to steal their country; that it produces disloyalty to the emperor, etc.

—The Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations;" buying up timber so that churches cannot be built; seeking to persuade hotel keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels and other buildings.

—Madame Tel Sono, as the result of several months' effort in America and Great Britain, has secured £1200 to aid in establishing Christian training and normal schools for girls of the higher classes.

—Islam is to invade Japan as well as the United States, and with the aid of funds subscribed in India and Turkey. Some three years ago a young Japanese went to Constantinople to study the Koran, and is now again in his native land toiling with all his might to propagate his new-found faith.

—Of the students in the Tohoku Gakiun, 12 were baptized during the last year, and 39 are under special spiritual instructions. "The students hold services of their own in addition to the regular instruction and services. There are 52 young men studying for the Gospel ministry, with more to follow."

AFRICA.

—After many false reports to the same effect, there seems to be no doubt that Emin Pasha has lost his life in the depths of the Dark Continent, in which for so many years he has dared and endured so boundlessly. The saddest part of the account is that he was killed

by an Arab in revenge for his execution of three slave dealers. His death occurred last October, and his body was given to the cannibal natives to be devoured.

—Civilization is bound to enter Africa, for thousands of miles of railroad are already in use, and various projects are crowding forward. Ere long the locomotive is likely to be climbing from Mombasa 650 miles to Uganda, and the construction has been commenced of the Cairo and Cape Town telegraph line, with capital enough subscribed to build it as far northward as Victoria Nyanza Lake.

—Over 200 African converts in Uganda and the regions about have suffered death rather than give up their faith in Christ.

—The Anglican Church has started a labor colony in South Africa, much like that which General Booth has projected in England.

—Rev. S. Trotter Williams, native superintendent of the Countess of Huntingdon's churches in Sierra Leone, has recently dedicated two mission chapels in heathen localities, occupied by Sherbro and Mendi tribes. The entire cost of one of the stations was defrayed by Mr. William List, of London.

—It is pleasant to find French testimony to England's good work on the Nile from the pen of Felix Dubois in the *Figaro*. He confesses that he went to Egypt to get documentary and other evidence of England's tyranny. But he feels bound to confess that not only has his mission entirely failed, but honesty obliges him to acknowledge the beneficence of English influence. The fellah, he found, is not crushed by taxation, the United Debt is at par, agriculture improves daily. He gives a picture of Colonel Scott-Moncrieff as "The Gordon of Irrigation," who carries on the works with a Bible in his hand, and has for his motto, "God, embankments, and canals."

—It is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.

ISLANDS OF THE SEA.

—When the missionaries went to Borneo, they found a fierce population who beautified (?) their rude huts with the skulls of their enemies. These skulls were also their chief offering to their gods. In the southern part of the island the Netherlands Missionary Society has a church-membership of 4000, and among the various tribes may be found 3000 members of the English Church.

—In the Dutch East Indies there is a population of 27,000,000, and but 79 missionaries.

—In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has 7 European colporteurs at work, and 25 who are natives. At Singapore alone Bibles are furnished in 45 languages.

—On the Sangir Islands, near Celebes, and recently desolated by a volcanic eruption, out of a population of 80,000, the Protestant Christians number 20,000.

—Nine casks of missionary arrowroot have been sent to Edinburgh this year from Aneityum, New Hebrides, and three from Fortuna. The latter is a contribution from the native Christians to help prepare native teachers and to build the first church in Fortuna. It was these same "savages" who were glad to pay for their Bibles at the rate of about \$2 a leaf.

—Though Fiji is so thoroughly redeemed from the terrible savagery of former days, yet Christian toilers have no rest, but rather find themselves compelled to resist determined aggression, and also to take in hand the heathen Hindu coolies, who are brought in great numbers to the islands.



For use in Library only

For use in Library only

I-7 v.16

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9258